The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 34.—WHOLE NUMBER 1074.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 5 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, 8 A. M. and on Fridays and Holy Days, ... 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for October.

18. Feast of St. Luke the Evangelist.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles.

NOVEMBER.

1. All Saints' Day.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Twenty-third Sunday after Trinity.
30. First Sunday in Advent. St. Andrew the Apostle.

Poetry.

For the Churchman.

Lament.

Mrs. CLERMONT LIVINGSTON.

I.

Far in that dark and silent land,
Where pulses rest and hearts are cold
Deep coffin'd in the sunless mold,
We, tearful, lone, and sorrowing stand,
And lift our aching heart to GOD,
While to our trembling lips we press
The brimming cup of bitterness,
And bend beneath the heavy rod:

II.

And make lament—"Rest, gently rest,
Thy Spring hath found its Autumn soon,
Full soon thy Day-Spring reached its Noon,
And twilight gather'd darkly in the West.
Rest, gently rest, and loving Earth
Shall fold thee in her calm embrace,
And flowers above thy resting place
Shall wait for thy triumphing birth.

III.

"Rest, gently rest, we feel, we know
That Earth is meaner than the skies,
Nor could we tempt thee from the prize
That glitters on thy saintly brow,
To taste the cup we taste, again:
Rest, gently rest, our hopes are *one*,
In sympathy a-near the Throne,
In union ever—never twain.

IV.

"Nor henceforth dread the silent shore
Thy feet have prest, and in the race
Of life we haste with quicker pace,
For Heaven lies *nearer* than before:
Dark Israel we fear no more,
For joy is strangely blent with woe—
We thirst to know what angels know,
And Heaven seems *dearer* than before.
Rest, gently rest, with all the blest—
Tho' Spring hath Autumn reached so soon,
So soon thy Day-Spring found its Noon,
And twilight gather'd in the West."

General Theological Seminary,
Sept. 29th, A. D. 1851.
G. T. R.

Selected Matter.

From the True Catholic.

Church Affairs.

In a recent "Church Affairs" article, we spoke of the extraordinary trial of the Rev. O. S. Prescott, before an ecclesiastical tribunal of the diocese of Massachusetts, and promised to return to the subject. That promise we are now about to redeem. The whole subject is a very painful one, reflecting no credit upon any one connected with the transaction; but it is, in our opinion, one which the welfare of the Church requires should be thoroughly examined.

Some of the difficulties of the case are, we think, fairly traceable to the diocesan canon, under which the proceedings were had. It is framed on a principle, which has been adopted by several dioceses, although the details in each case vary. The principle is, that the court shall be composed of a small number of clergymen, selected by the accused, either by naming them, or by rejecting others, from a larger number named by the bishop of the diocese. A principle more certain to produce mischief could hardly be adopted. We speak on this subject not hastily, for we have been obliged to consider it practically, in a very responsible situation, and have heard the whole subject discussed by men of great ability, whose intellects were sharpened by party jealousies. We have since devoted much thought to the subject. There is no doubt that, in ordinary cases, such a canon will work well; but in ordinary cases, there is no need of any selection by the accused at all. In ordinary cases, there is no doubt that any five clergymen would do justice, and would receive the confidence of the Church, and of the public. But the precautions of the canon imply, that, which is certainly true, and of which Mr. Prescott's case is an exemplification, that there are cases, in which the bishop of a diocese is liable, whether justly or unjustly, is of no practical importance to suspicions of partiality. These cases will, generally, be precisely those which are either naturally connected with party, or may be made to appear so, and are thus brought into contact with feelings in which every clergyman may be supposed to participate.

Under these circumstances, a special court, selected on the principles of the Massachusetts canon, cannot have the public confidence; because it cannot be but that one side, or the other, has named it. If a bishop of Massachusetts, acting on this canon, in a case in which his own feelings and prejudices are supposed to be against the accused, should name less than seven persons from the class with whom he sympathises, the accused would have the power of selecting a court, of which a majority would be with him. If he select seven, or more, the right of the accused is completely eluded. If it be said that none should be selected who are objectionable to either party, the proposition is theoretically true, but not easy of practical developement.

The difficulties of this canon, like many other objectionable features of American Ecclesiastical law, arise from an imitation of portions of the common law of the land, without adverting to the principles upon which its provisions are founded, or to the circumstances which render them inapplicable to our ecclesiastical system. The particular notion of a special court, nominated by the bishop, and reduced by the challenges of the accused, is derived from the common law idea of a jury nominated by the sheriff, and reduced by the challenges of the accused. But in the case of the jury, the sheriff summons them, always in theory, and in a vast majority of cases in truth, without any reference to the particular case. Moreover, if the accused can assign any good ground of exception to the sheriff, he may have the jury selected by some other person. Again, if the challenges of the accused exhaust the number of persons originally named on the panel, the requisite number is supplied from the public at large. It is, therefore, possible to allow to the accused a very large number of challenges, sufficient, together with his right of challenge for cause, to secure him a jury, in whom both he and the public at large may have confidence. But in the case of the ecclesiastical court, there neither is, nor can be, any exception to the bishop, nor to the whole of those whom he has named. The accused can only choose that which he may consider the lesser of two great evils, and he must at last be tried by persons named by the bishop; who may secure the selection of the very men he wishes, by placing on the original list men yet more obnoxious to the respondent than they are. It is manifest, that in the hands of an unscrupulous bishop, such a mode of proceeding will give him great advantages in oppressing an obnoxious presbyter; while a conscientious or timid bishop may defeat a prosecution, by enabling the respondent really to select his own judges. These considerations are sufficient to decide us in favor of permanent courts, not selected with reference to particular cases. We know of no system, which promises better than that, adopted in Maryland, of a permanent court, named by the bishop, with the approbation of the Convention.

There is a minor objection to the Massachusetts canon, in that it requires considerable intercourse between the bishop and the accused, which it may become necessary to establish by proof. On the present occasion the Bishop of Massachusetts, instead of appointing some respectable person a summoner, through whom he might have communicated with Mr. Prescott, chose to serve all the papers personally, except one, which he sent by an Irish servant girl. Why any bishop should have placed himself in a position so undignified, we cannot conceive; but the fact really occurred. It has been the occasion of a large amount of *ad captandum* talk about the Bishop's monopolizing all the duties connected with the prosecution in his own person. But all that talk amounts to nothing; for it is quite clear, that Mr. Prescott suffered no disadvantage from the course pursued in this matter by the Bishop; all the evil consequences of the Bishop's strange inadvertence were for him, not for the accused. It produced, however, a great deal of *ad captandum* talk; and it seems to have been thought, that it would be a very clever thing, if the Bishop could be compelled to testify publicly to his own mistake. This undoubtedly would have been painful to the Bishop. How it would have advantaged the other side, we cannot see.

Out of this germ, the idea of what is called the defence, seems to have been developed, in connection with a theory, upon which we shall presently remark. Before doing so, however, we must state our notion of the objects of a defence in an ecclesiastical court. They are two, to avoid ecclesiastical censures, and to maintain the character of the accused before the Church and the public. The course pursued on this occasion could do neither of these things. It incurred the infliction of the severest sentence known to our canons, and by, at least, having the appearance of a disposition to suppress the testimony, it injured the reputation of the accused. It is very strange that it did not occur, either to Mr. Prescott or his counsel, that in cases in which character is involved, nothing is so fatal as a technical defence. The presentment, as we have shown on a former occasion, is clearly insufficient in law, and may not have given to Mr. P. the light which was necessary for his defence. If he really did not know what were the grounds of the proceeding, he might, by objecting to the presentment, have obliged the prosecution to make intelligible statements. If, however, he really knew what were the facts which it was proposed to prove against him, all mere technical objections seem to us inconsistent with that respect which every man owes to his own reputation.

The theory to which we have just alluded, is founded on the common law principle, that in courts of special and limited jurisdiction, it is necessary that all the facts necessary to give the court jurisdiction, should be averred and proved. To this idea, was added a notion, that if this be not done, the action of the court is a mere nullity, and will not be respected by any other tribunal. Upon these views the scheme of the defence was arranged, with the certainty that the Bishop of Massachusetts would either be obliged to come forward in his own person, no doubt to his great mortification, or that the facts could not be proved, and the court would be without jurisdiction, and its action totally void. Accordingly, the counsel of Mr. P. persisted in asserting his doctrine, that the proof of certain facts was necessary to the jurisdiction of the court, until the prosecution was compelled to file the affidavit of the Bishop of Massachusetts. This was not done until after the counsel for the defence had announced his intention of retiring from the court. He was not, however, to be deterred from his course, and actually did abandon the case.

We shall not perplex the reader with any technical discussion of the grounds of the common law principle, to which we have referred, or with any inquiry into how far that principle is applicable to the court of whose proceedings we are treating. It will answer our purpose better, to take a plain common sense view of the matter. There is no doubt that it was necessary to the very existence of the court, that certain things should have taken place. Now, these things either had or had not taken place. If they had not, the court had no existence, and Mr. Prescott would have been perfectly justifiable in insisting on proof; but if, as we believe there is no doubt, they had really taken place, the insisting on their being technically proved, was a mere cavil, which could do no good, beyond mortifying the bishop, if that be good, or enabling the accused to escape from a trial on the merits, which could only be good in the case of a man who was guilty. Nay, hardly then, unless the proof were likely to establish the case more strongly than the implied confession involved in the evasion of a trial; a state of things which we can hardly conceive.

But this notable course of proceeding has a grand practical difficulty to contend with. There is no way of testing the question, whether the proceedings of the court are a nullity or not. For it is not pretended that there is any appeal. The only mode of testing the question, whether the decision is null, must be by raising it in a new proceeding, in a new court. This cannot be done; because there is no ecclesiastical court in which Mr. Prescott can commence any proceeding for the purpose. The question can only be raised by his disregarding the sentence; as we have heard he has done. Undoubtedly, in that case, proceedings might be commenced against him. But we can scarcely suppose his adversaries silly enough to do so, when nothing could be obtained beyond his degradation; a result which may be obtained without any trouble in a few months, under the decision of the late court.

But it is by no means certain, even if the counsel for the defence were right in their application of the common law principle, that the facts necessary to give jurisdiction to a special court must be proved, that it follows that the proceedings of this court are a nullity. It is true, that where a court undertakes to decide a cause which belongs to a class over which it has no jurisdiction, as if a mere Court of Common Pleas should entertain jurisdiction of a criminal case, and sentence a man to be hanged, its decision is void. In such a case, the judgment would be a nullity, and the judge and sheriff might be indicted for murder, if it were carried into execution; because all that is necessary to show that the court had no jurisdiction, is to compare the proceedings with the law constituting the court. But where the court has jurisdiction of the class of cases, and the want of jurisdiction is the consequence of there having been no proof of certain facts, which bring the particular case within the jurisdiction, it has never been held, that the judgment was a nullity; because the court has jurisdiction to decide whether those facts are proved. If it has not, such cases could never be tried at all. It is, therefore, always held, that such questions can only be re-examined by way of appeal.

We may be told, that all this is true, so far as ecclesiastical tribunals are concerned; but that the question may be reviewed in a civil tribunal. We suppose that it may; if Mr. Prescott has sustained any temporal injury from the sentence. But if the principles we have laid down are sound, the revision could only terminate in the establishment of the sentence. At any rate, there is, happily, in this country no civil tribunal which pretends to the power of compelling an ecclesiastical tribunal, to change its decision. Whatever temporal relief Mr. P. may obtain from the civil courts, he must forever remain in the condition of a degraded clergyman; unless he avail himself of the privilege of demanding a trial within a certain time. Not only so; but he must remain under something more than a suspicion, of having taught Romish doctrine, while a priest of the American Church.

There seems to have been among all the persons concerned in this remarkable trial, a forgetfulness of the true theory of ecclesiastical courts. We suppose, that the office of judge is as inseparable from that of bishop as that of ordainer, and that in the absence of any canon, a bishop, by virtue of his office, would have the right to try in person any presbyter guilty of any offence against faith or morals. In doing so, he might employ the agency of any of his presbyters in any way which he might think proper; the whole object of the proceeding being to inform his conscience. The canon of the diocese of Massachusetts, like all other canons, does not confer any new powers upon the bishop, but only regulates the exercise of those inherent in his office. The canon of Massachusetts distinctly recognizes this principle. It only authorizes the so called court, to report to the Bishop its opinion, with the proceedings upon which that opinion is grounded, and leaves him to act upon the opinion, or not, as he may think proper. The first person who appears to have lost sight of this theory is the Bishop himself, who, instead of constituting the court, by a regular commission, merely constituted it by a letter to one of its members, stating certain facts; apparently upon the theory, that the court was constituted directly by the canon. We do not say that this was a fatal irregularity; but we advert to it, as an instance of the forgetfulness to which we have alluded.

The next person, who fell into this error, was the counsel of the respondent, who seems to have applied the common law doctrine of special powers, not merely to the court, but to the bishop; upon the principle that the canon delegated powers to him, whereas it is really in restraint of those which he possesses in virtue of his high office. The court were, upon this principle, perfectly right when they decided, that the bishop must be presumed to have done right; although they went too far when they decided, that when his action was attacked, it must be by affirmative proof. That must depend on circumstances. If, for instance, the Bishop had not communicated to Mr. Prescott the names of nine presbyters, it would have been necessary, in case the fact were denied, that a copy of the letter should be produced, and the service of it proved. But if the objection were, that the presbyters named were not canonically qualified, or that the court was composed of persons not named in the communication, it was perfectly in the power of the respondent to establish those facts, by producing the document, the existence of which is supposed in his objection. So if the five were not those selected by him from the nine, it would be easy for him to show the fact, by summoning the Bishop as a witness. But these proceedings are very different from the assumption, as a matter of course, that the case is to begin by proving all these things on the part of the prosecution. Still, the proof of the very first of them was requisite, and ought to have been given if required. A proposition which by no means interferes with our view, that unless there had been a real departure from the course pointed out in the canon, it was suicidal to require the proof.

The court, too, forgot their position, when they made the strange decision, that they were not obliged to keep a record of anything but the testimony. This is a branch of the error, so widely diffused in the theological school, to which the Bishop of Massachusetts and the members of the court are understood to belong, that the American Church has no law but her own canons. From this erroneous doctrine, the still more erroneous inference is drawn, that everybody may, in our Church, do as they please, except some written law can be cited against them. The canon did not expressly require a record of anything but the evidence, therefore the court might keep one or not, as it thought proper. But if the court were, as it was, only a means of informing the conscience of the Bishop, he had a right to know everything that passed, as a means, and the only means, of enabling him fully to understand the testimony. The absurdity of the court's notion was completely shown up, when at the close of the proceeding they were compelled to make a record, and certify to the Bishop, as the sole ground of his judgment, matters which were not in evidence, but which, occurring in the court, were proper matters to be recorded.

It seems very harsh to say it, but there appears reason to fear, that the objection to a record arose from the fear of being embarrassed by it. A fear very closely connected with the consciousness of not doing right. The whole tenor of the report shows a decided leaning in the court against the accused. It shows, also, a determination, if the court were compelled to keep a record, that it should be one accommodated, not to the truth of the facts, but, to their own notion of what a record ought to be. This is shown by their repeated refusals to enter on the record facts which had occurred. This refusal was grounded, not on the idea that the facts had not occurred, but on the notion that they were irrelevant. Of this they had no right to judge, except in a very extreme case indeed. Whatever occurred in court in the course of the trial, being in any way connected with the trial, ought to have been made a part of the record, if either party desired it to be inserted. So far did the court carry their determination to make the record simply what they thought it ought to be, that they refused to file papers presented for that purpose by the accused. Nothing is more certain, than that every party, before any court, has a right to put on file any document, which he thinks fit, and that it will become a part of the record that he does put it on file. Its value and effect are subsequent considerations.

The case was brought to an end by the withdrawal of the accused and his counsel, which was considered exactly equal to a refusal to appear, and to draw down, as a matter of course, the canonical sentence for contumacy. Mr. Prescott's advocate stated in the commencement of the proceedings, that he only appeared to dispute the jurisdiction of the court. But the court very properly decided that he was either there or not there, he must either appear for all purposes or not at all. No court could have done otherwise. In courts in which a plea to the jurisdiction is required, if the plea be overruled, the judgment is, that the defendant answer over. The case before us was yet stronger, for the accused contended, and rightly, that the question of jurisdiction did not require a special plea, but came up as a part of the trial. It would seem to follow, that he could not appear to submit himself to part of a trial; but that if the trial began it must go on to its conclusion. The opposite view would, in both cases, erect the accused into a court of appeal. By disputing the jurisdiction of the court before the court, he admits its right to decide that question, and must abide by its decision until it can be properly reexamined. He cannot take it if it is in his favor, and disregard it if it is against him. Mr. Prescott had, therefore, complied with the requisitions of the canon, and the court erred in treating him as not having appeared. They ought to have disregarded his withdrawal, which could be no more than a waiver of his right to be present at the remainder of his trial.

The lamentable spirit in which this trial has been conducted, has changed it into a struggle between two parties, to show each other as much in the wrong as possible. In this attempt, we are sorry to say, that both have succeeded. We are unable to discover on either side anything like the working of a Churchmanlike or even Christian spirit. Each party seems to have contented itself with an endeavor to show its opponent to have been in the wrong, neglecting the higher view of putting them in the wrong, by keeping itself in the right. The object of the diocesan authorities, seems to have been to crush Mr. Prescott, perhaps as a means of obtaining a seeming triumph over a certain obnoxious party. Mr. Prescott seems not to have sought to defend either his principles as allowable within the Church, or himself as not holding the views with which he was charged, so much as to satisfy the world as to the *animus quo* of his prosecutors. It should be a subject of prayer that no such scene may again be enacted in the Church.

From the Banner of the Cross.

Rubrics.—The Quarterly Review.

Mr. Editor,

The article, "Rubric *versus* Usage," in the last Quarterly Review, has attracted some attention, and will probably attract more, in our Church. The object of the writer is, to demonstrate "how little of our Church service is regulated by these rubrics, and how infinitely more by unwritten and traditional habits and customs." Viewing THE RUBRIC as a whole, the article is a failure; for, as the broad and effective regulator of our form of worship, it has always fulfilled that grand object, producing, as interwoven with the structure of the Liturgy, and the nature of its several parts, a vastly predominant uniformity, which is the chief result intended. But, regarding separately and critically not a few of the many rubrics, the author (though not without a blunder or two,*) has undoubtedly proved a large amount of imperfection. And well he might.—For, The Rubric is, in part, a code of ceremony; and that, to be perfect in its kind, must be as complete and compact as a mathematical diagram or an algebraic problem,—which our code obviously does not pretend to be. Nor, were its perfection absolute, would it secure undeviating accuracy in practice; for there are even "ultra-rubricians" who violate a clear rubric, and who, without any rubric, insert a prayer where it does not belong. The fault of the reviewer, under this head, is, that his disparagement of rubrics is tinged with the wrong notion, that, to serve their large dirigent purpose, they ought to be intangibly certain and exact. That they are not, is his great argument for reliance rather upon "usage." My view of the matter is different. In spite of all imperfections, The Rubric, in conjunction with the fabric and nature of our whole scheme of worship, and with the scope of its component parts, and with "usage" likewise,—the whole regarded in the light of honest and manly COMMON SENSE, of pious and liturgical common sense,—is a sufficient guide to sufficient uniformity. Without this honorable candor and willing judgment, and particularly if deemed a *mere* statute to be "driven through" or "walked through," like many other statutes, unprotected by an upright conscience and by heaven-recorded vows, The Rubric becomes little better than a cobweb enactment.

And as to Usage: Had the reviewer's organ of destructiveness been as energetic with *it* as with rubrics, how would it have fared? How and by whom, shall Usage be determined? Does Usage mean the present custom, or the past, or the two agreeing? Must imperative Usage be universal, or only general, or that peculiarly of one or more eminent congregations or cathedrals? Where contrary Usage is found in respectable quarters, which is to govern? or, is either to be condemned? Will the reviewer confine relevant Usage to England, or allow that also of Ireland,—or even acknowledge adminicular support, for some challenging usage, in customs known to the sister churches in Scotland and America? He might be started at some that *we* could show him: while in some others, those recommended by our House of Bishops, he would find usages that are but a degree lower than rubrics themselves, inferior to law, yet higher than *mere* customs; and while English writers argue from our Conventions in favor of their Convocation and Synods, we may not be over-bold in offering *these* Usages of ours to their friendly notice. These Usages have a formal and central recognition; but where, as in England, Usage generally is not solemnly and explicitly authenticated, great modesty should be observed in contrasting it with the Rubric. For guiding the conscience, its due and highest place is among the candid, common sense grounds of rubrical interpretation. And as bearing on ecclesiastical discipline, if the infraction of an usage be not an equal or greater infraction of a rubric, the Church can but discountenance the offender, for punishment would not be broadly and conclusively legal. Let the rubric be amended, if the emergency so require: but, on no account whatever, let justice, pure legal justice, be maculated. Though professionally ignorant, I venture to think that the Church Courts in England, while they might perhaps give a spreading interpretation to a rubric, would hardly pronounce a castigatory infliction on the ground only of the violation of an usage.

Custom being changeable, inherently changeable, it will be hard to determine *when* an usage once new has acquired sufficient maturity for deference. A party in the Church may establish an usage among themselves, and force it into influence beyond their own pale; and, when it has had currency for ten or twenty years, who can say that, whether it has vanquished the former custom, or only competes respectably with it, the new rule is valid, or that it is valueless? To condemn it, while as yet only reputably current, but not predominant, is to deny that Usage may change, which is untrue; or that it may change gradually, which is nonsense. Either the two or more practices must be tolerated, or a rubric must be enacted to settle the matter: a judicial decree must either adopt the yet militant change, or one of them, or go against mutability,—a dilemma with both horns unrespectable.

As I am not writing a treatise, I need not enlarge upon these hints They go far enough, for a large practical application, into the principle involved in the reviewer's undue elevation of Usage and derogation of The Rubric. In the American Church the prevalence of that *tone* of thinking will unsettle our really good liturgical mandates, while it cannot create obligatory force in the customs it would offer in their place.

Our rubrics are greatly better than those in the English Prayer Book. 1. We have embodied no reference whatever (as in the Anglican volume) to any rubrical authority anterior to the enactment of our own book, in 1789, and are thus entirely disencumbered of all worn or half-worn rubrical tatters. The several English books, or our once Proposed Book, may now and then afford us interpretative light, but they have not a particle of legal authority. 2. The words "minister" and "priest" are employed discriminatively throughout OUR whole Rubric; so that it is every where visible what a deacon may do, and what belongs exclusively to the proper sacerdotal office. No dispute can possibly arise, if our rubrics are not contemned. The reviewer has, under this head, pretty largely exposed the defects of his own spiritual mother. Ours is, in this commanding feature, without a wrinkle. 3. The rubrics on the *un*sacramental use of the "Prayer for Christ's Church Militant" are clear enough in OUR book. The English mandates are contradictory, ordering the minister to give the "notice" for the communion *before* the sermon, as is usual, and again ordering him to give the "warning" for that rite, by reading the "exhortation," *after* the sermon; while also, after the sermon, and previous to that "exhortation," it seems to be ordered that he return to the holy table, and say the offertory and the *church militant prayer*, whether or not the eucharist be celebrated; thus, (apparently) bringing in that prayer whenever the ante-communion is read.* But WE have erased the contradiction and remedied the oversight; we direct the "notice" of the communion "(if occasion be)" to be given before sermon, and we do *not* direct the "warning" to be read after it; and, though the form to be recited, the "exhortation," is printed after the church militant prayer, that mere consecution† amounts to nothing, inasmuch as the rubric provides for the "return to the Lord's table," where that prayer must be offered, only "when there is a communion;" when there is not, our book leaves no opening for the prayer in question. 4. The English rubric recognizes orientation, in the words "standing at the *north* side of the table:" WE have substituted "*right* side," and thus orientation is ignored in our liturgy. 5. The English book is mute concerning Metre-psalms and Hymns: WE have authorized a collection of both, and ordered rubrically when they are to be sung; and we further recommend the standing posture when they are used.

Here, though the particulars seem few, is a vast amount of rubrical betterment. Of course, we pretend not that our Rubric is perfect in all *minutiæ*. But it is good enough for its grand practical object, an absolutely dominant uniformity in conducting the ritual. The recital of the Confession, the postures in the communion office, the rules for pronouncing the Amens, the omission of the unrubrical prayers before sermon, &c., are adequately settled by usage, authenticated by the House of Bishops. For the surplice and gown and bands, we have no rubric; but usage almost universal, and almost universal churchlike affection, are quite as controlling as any ceremonial legislation would probably be: rudimental parishes, if expedient, may rightly be excepted; and unchurchlike parishes and ministers are better left to the surely advancing tide, than indulged with the kindred elements and doings of barriers and breakers and storms. Preaching statedly in the surplice is talked about; but the practice, I judge, is far too limited to be called even an usage. The omission of the ante-communion skulks, conscious of presumptive illegality and general and unequivocal lack of countenance.

In short, our uniformity is most respectably complete; and it is mainly the work of THE RUBRIC. That is the basis of *our* regularity, whether it be in England or not. Usage here is but adjuvant.

A frank and healthful and vigorous tone and temper in the interpretation of the Rubric, and a cordial and *comfortable* conformity to it, free from all nervous, reluctant, sickly, squeamish, disgustful obedience or half obedience, and eminently pure from canting and special-pleading and carping disobedience, is a large element in high-churchmanship; and without it, a high-churchman there cannot be. So with the whole Prayer book. So with Episcopacy. For all that is distinctively ours, as well as what we share with other Christians, the high-churchman is never "yea and nay," but always and energetically "Yea and Amen." Modern innovations he utterly rejects; and ancient opinions and practices he affects not, except so far as his own Church hath ratified them.* Here obviously is the conservatism, the only conservatism, of our Church; and what runs counter to it, in whatever direction, and however fascinating, is the opposite of conservatism. And rubrical fidelity is an ever-visible and the most prominent conservatism,—perpetually before the eyes of every congregation, and perpetually training, exercising, testing the firm allegiance, whether of the people or the priest. Let therefore THE RUBRIC be manfully honored.

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* The denial that, in the English form, there is a rubric for kneeling in the ante-communion: there are two express ones in that book and in ours.

* In English Prayer books, there are four particular offices, (Gunpowder Treason, King Charles' Martyrdom, &c.,) and in the Irish book a fifth, in all which, after the sermon or homily, and after the offertory (one sentence ordered) and the *church militant prayer*, certain appropriate collects are to be used. Unless the communion, also, was to be administered, this arrangement implies, we ought to infer, that the church militant prayer was read, at the periods when these several forms were appointed, on all Sundays and holy days. My English copies are of the time of Charles II., George II., and George IV.; my Irish copy, George III.

In *our* only particular service, that for the Annual Thanksgiving, the offertory and the church militant prayer, are not mentioned.

† The argument from mere consecution is wholly unavailing. The psalter, the litany, the occasionals, the collects, epistles, and gospels, are all printed out of the consecutive order, and the lessons are in another volume; but rubrics define where they shall be introduced. So exactly with this "exhortation" or "warning" or "notice:" it stands out of place, but the right place for using it is rubrically determined.

* The American high-churchman repels with loathing the interfusion of party politics and churchmanship as in England; he maintains firmly the complete severance, proclaimed by our Lord, between the "things of Cæsar," and the "things of God."

The Church of England, originally free and always Protestant: a Sermon, preached in presence of the Annual Convention of the Diocese of Alabama, in St. John's Church, Montgomery, Saturday, May 10th, 1851, by Rev. George F. Cushman, M. A., Rector of Trinity Church, Auburn.

The Epistle of St. Paul to the Romans, XVI chapter and 17th verse.—"Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

The importance of the doctrine of the Unity of the Church may be seen in the frequency of the allusions which Christ and his Apostles make to it, and in the earnestness with which the early Fathers uphold and defend it. "That they all may be one," was the prayer of our blessed Lord upon one of the most solemn occasions of his momentous life, and his Apostles, and in an especial manner the great Apostle of the Gentiles, to whom the idea of "one Lord, one Faith, and one Baptism" was entirely unknown, enforce the subject upon the attention of those to whom they wrote, by persuasion and argument—by rebuke and threatening. The sin of schism—of breaking the church's unity—of rending the seamless coat and dividing the one body—is ranked in scripture with the most deadly crimes and fearful judgments are denounced upon all who are guilty of it. We have upon the subject "line upon line, and precept upon precept," and in the age after the Apostles, when doctrine was most pure and practice most perfect—when the fires of persecution still lighted up the world, winnowing the church from its chaff, and leaving only the golden grains of "God's wheat"*—it was a favorite topic of discourse with confessors and martyrs. It was embodied in our creed, and so has come down to us as our Saviour taught it, a fundamental verity of our religious faith and the doctrine of one Holy Catholic and Apostolic Church stands a perpetual rebuke to schism without, and to discord within.

Such has ever been the view which our church has taken of the subject, and she is ready now and always to acknowledge that "that which is first is true—that which is later is false,"† and to say with one of her great divines, "whatsoever is new is none."‡ If her existence cannot be traced back through the lapse of ages, to the Apostle's times, or if she was not truly derived by legitimate succession from an Apostolic Church, then she exists in vain. At the present time, which we cannot but regard as a momentous crisis in her history, our church occupies a somewhat remarkable position. Confessing her descent through the Church of England, she is on every hand beset, and if she shares the triumphs of the mother church, so by the Apostolic rule, "if one member suffer, all the members suffer with it," she also partakes of her reproach. Ultra Protestant and Romanist are alike arrayed against her, the one because at the time of the reformation she did not go far enough, and so her counsels, guided by wisdom, moderation, and justice, were a rebuke to indiscreet zeal; and the other, because she moved at all, and so became a perpetual monument to warn the world against the corruptions which she then threw aside. It is urged by both alike that the Church of England is a new church—on the one side with the zeal of desperation, because if they cannot make out their case they themselves stand confessed in a state of schism, withholding their allegiance from that body of Christ to which alone it is due; and on the other side, with an equal zeal, because they thus vainly hope to justify their own separation, which took place at a later day. We are gravely told that Henry VIII was the founder of our church—that we are an offshoot from the Church of Rome. The assertion, false and groundless as it is, is not without its influence upon well-meaning minds. It seems to justify the right of separation, and it causes us to be looked upon with suspicion because of our supposed origin.—"Can any good come out of Nazareth?" indicates the feeling with which it is urged. We have thought, then, that it may not be out of place, on this occasion, to meet the objection, and to show by historical induction that the Church of England, and by necessary consequence her daughter in these United States, is neither new nor schismatical—that it was an original independent church, and that therefore any claim of jurisdiction over it, which has been or is now made by the Church of Rome, is spurious and groundless—a usurpation and a wrong, which the Church of England had an original and inherent right to shake off and renounce whenever it had the power.

The claim of jurisdiction on the part of the Bishop of Rome over the British Church takes its rise from the mission of St. Augustine and his forty monks, which dates from the close of the sixth century.‖ We venture the assertion that no fact in history—no, not even the existence of that Gregory, Bishop of Rome, himself, who gave St. Augustine his mission—of the Bishop of Rome, we say, for at that day there was no such thing as Pope, and the doctrine of papal supremacy was still *undeveloped*—can be established on clearer or more irrefragable evidence than the pre-existence of the British Church—not as a missionary church and subject to a foreign jurisdiction, but independent and free, governed by its own hierarchy. Indeed, there is a strong probability—strong enough to have brought conviction to some of the best learned antiquaries of the church—that christianity was planted in Britain by St. Paul himself. But be this as it may, certain it is, that in the time of Tertullian, A. D. 190, it was already established there. His language is: "Those parts of Britain which are inaccessible to the Romans, have been subdued by Christ."[*] Origen asks, A. D. 230, "when did the land of Britain, before the coming of Christ, consent to the religion of God?"[†] Eusebius, the father of Ecclesiastical history, A. D. 340 tells us, that "some of the Apostles passed over to the British Isles."[‡] St. John Chrysostom, A. D. 398, in a discourse entitled "Christ is God," observes, "that the British Isles, which are situated beyond the sea, and lie in the very ocean, have experienced the power of the Word, for there churches have been founded and altars erected;" and Gildas, the first British historian, who lived in the fifth century, says that christianity was introduced into Britain before Queen Boadicea's defeat, which took place A. D. 61.[‖] Lucius, whose reign is variously stated at A. D. 137 to 167, was the first king in Britain who became a nursing father to the church. After his conversion, he sent messengers, according to Bede, to Rome, but on the authority of Mosheim, to Gaul,[§] and received the title of "Christ's vicar," which is perhaps the first germ of the royal supremacy. Let it be noted, *that it was not till after his conversion*, that Lucius sent to Rome, and Eleutherius, then Bishop of that see, in his answer, gives to the king that title which his successors claimed exclusively to themselves. This took place at least four hundred and thirty-eight years *before* the arrival of St. Augustine, and with him of the claim to jurisdiction on the part of Rome.

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* Ignatius Ep. ad. Rom., c. 2.
† Tertullian, adv. Prax. c. 2.
‡ Pearson on the Creed, Art. Holy Cath. Church.
‖ Bede's Eccl. Hist., book 1, c. 23.

During the earlier persecutions under Nero and his successors, owing to its remoteness from the seat of the empire, Britain happily escaped notice, and its infant church continued to grow and flourish. During the reign of Alexander Severus, the first church edifices were erected, and when they were destroyed under Diocletian, A. D. 284, we have both the testimony of Gildas and Bede that they were rebuilt.[¶] It was during this persecution, which was a general one, that in Britain, as in other parts of the world, "the blood of the martyrs became the seed of the Church," and St. Albanus of Verulam, now St. Albans, was honored to be the first of the noble army of Anglo-martyrs.[**] Further to show the advance which the British Church had made, we may mention that British Bishops were present in the Council of Arles, A. D. 314, and in all probability at the great Council of Nice, A. D. 325. Constantine the Great expressly declares, Britain received the rule of that council concerning Easter, although, as appears from Bede, many of the Bishops observed the wrong day.[††] British Bishops were summoned by the sons of Constantine to the Council of Sardica,[‡‡] A. D. 347, and were sent for to that of Ariminum, A. D. 360, as is declared by Sulpicius Severus, who bears testimony to their poverty, and says they were supported at the public expense.[‖‖]

Thus plain and positive are the Records of the early British Church. It not only grew and flourished, but its purity of doctrine and practice was remarkably preserved. It was long before the pestilent heresies, which so early in other lands infected the Church, found any place in Britain, and when they did appear, they were soon scared away by the weapons of the Word and of prayer. Arianism had its brief day about the middle of the fourth century, and was succeeded by Pelagianism, whose author, Pelagius, or Morgan, was a Welshman by birth. Indeed, so remarkable was the British Church for its freedom from heresy, that it attracted the attention of those who were far removed. Jerome writes to St. Paulinus, "the court of heaven is now as open in Britain as in Jerusalem;" and Hilary, Bishop of Poictiers, says in his work De Synodis, "he had the greatest gratification in learning that the British Isles were distinguished for their strict adherence to the genuine doctrines of Christianity, and were not yet infected with any of those heresies which distracted the peace of other kingdoms.[§§] They were thus the better prepared to meet the evil when it did come, and no sooner were those found among them, (Pelagians) who denied the innate depravity of our nature and the necessity of divine grace, than they not only resisted them themselves, but sent for his assistance, not to Rome, but to Gaul. SS. Germain and Lupus—the latter the brother of the celebrated St. Vincent of Lerins—came to their aid, and the heresy was formally condemned, A. D. 429, in the Council of Verulam. It will not be deemed too great a digression from our subject to add, that Zosimus, Bishop of Rome, at first approved of this heresy, and A. D. 417, wrote a letter to the African Bishops in which he explained his views. They replied the succeeding year firmly and discreetly, and Zosimus, convinced by their arguments, acknowledged his mistake; so far was he from claiming to be infallible or to control his coadjutors in the Episcopate.[¶¶]

Soon after the Council of Verulam, the Anglo-Saxons and the Angles, fierce and warlike German tribes, invaded Britain, and the inhabitants retreated from them to their mountain fastnesses, attempting neither to resist nor convert them. The Church suffered with the State—was depressed, but not destroyed, and, in spite of the Saxons, still flourished in the mountains of Wales. Gradually, however, the Saxons obtained the rule of the Island—the Heptarchy was formed, and Ethelbert, King of Kent, was named Bretwalda, or Lord of Britain. He married Bertha, a christian Princess of Paris, it being stipulated that she should enjoy the free exercise of her religion, and a Gallican Bishop accompanied her to her new home to act as her chaplain.[***]

Such is a brief outline of the history of the British Church from the first introduction of christianity into that Island, to the mission of St. Augustine. It was correct in doctrine, pure in practice, and perfect in its organization—differing in its rites, customs, and Liturgy, from the Church of Rome, and showing by its conformity thereto that its original was derived from the church in the East. At least ten such points of difference from the one and conformity to the other may be traced.[†††]

The attention of Gregory, afterwards Bishop of Rome, was called to the situation of the British Church by the beauty of Some Anglo-Saxons, who were exposed for sale in the slave markets of Rome.[‡‡‡] It was that Gregory, who, in a controversy with John, the Faster, Bishop of Constantinople, who had assumed the title of Universal Bishop, maintained that it was *profane, blasphemous*, and *diabolical*, and that he who would bear it was a forerunner of Antichrist—who rebuked Eulogius, of Alexandria, for ascribing to him (Gregory) the title, saying of the Bishops, "in situation, ye are my brethren—in piety, my fathers," and "nor do I consider that as an honor by which the honor of my brethren is diminished"[*]—the same Gregory, who, himself the grandson of a Bishop, was, in his own person, a witness to the novelty of the enforced celibacy of the Clergy.[†] At first he determined to make Britain the sphere of his own labors, but being overruled, upon his election to the Apostolic See, he sent Augustine, Abbot of St. Andrews, at Rome, in his place. He, with forty monks, proceeded on his mission, and arrived in England, A. D. 596. Canterbury was assigned by Ethelbert as his residence, and he took possession with appropriate solemnities. At the end of a year, in answer to a messenger announcing his success thus far, Gregory sent renewed instructions, and worthy of note among them, was the direction to use such a liturgy as would please the people—prayers in an unknown tongue not being yet developed.[‡] Augustine now undertook to extend his jurisdiction over the ancient British Church, and we desire any who may have a lingering doubt of the original independence of that Church to make the issue. A synod of seven British Bishops met him at a place, afterwards called Augustine's Oak, A. D. 601. After a long address, he offered to extend to them the right hand of fellowship, and to receive them into union with the Apostolic See, if they would obey him in these three particulars following—if they would celebrate Easter at the proper time—perform the rite of baptism, by which we are born to God, according to the custom of the Holy Roman Apostolic Church, and join with him in preaching the gospel to the English nation. "*We will readily tolerate all the other things you do, though contrary to our customs.*"[‖] And now, we ask, if the Church of Rome exercised absolute jurisdiction over England, did it exercise any the least jurisdiction when it was compelled to speak in such terms, and to limit its claim to obedience to such particulars? Let the reply of the council be our answer. It was made by Dinooth, Abbot of Bangor. "Be it known unto you, and without doubt, that we are all of us obedient and subject to the [§]Pope of Rome, *and to every true and godly christian, to love every one in his degree, with perfect charity. And other obedience than this I do not know to be due to him whom ye call Pope, nor that he is the Father of Fathers, and this obedience we are willing to render to him, and to every true christian, continually. Besides, we are under the government of the Bishop of Caer Leon upon Usk, who is, under God, appointed to superintend us, and to cause us to continue in the spiritual way.*"

Such was the issue of the first attempt to enforce the authority of Rome over the Church of England—it was an entire and radical failure. In the words of Lingard, the Romish historian, "each request was refused, and his metropolitical authority was contemptuously rejected. From morning till night he (Augustine) labored to effect an accommodation. His exhortations, entreaties, and menaces, were ineffectual, but a miracle is said to have subdued their obstinacy, and a promise was extorted that they would renew the conference on a future day. The promise was observed, but not till they had consulted a neighboring hermit, famed for his sanctity and wisdom. His answer betrays their secret apprehensions, and *showed that the independence of their church was the chief object of their solicitude.*[¶]

We bless God, the record of that Council of Worcester was made, and made, too, by one who was opposed to the British Church, and acknowledged the jurisdiction of Rome, even the Venerable Bede. We also bless him, that it has been so preserved as to be above all suspicion of forgery, interpolation and corruption,[**] so that men of all parties and all times have been compelled to acknowledge it as a fixed fact. It is a proof text—a demonstration of the original independence of the British Church. It was a most noble and manly protest, and may be regarded as the Magna Charta of our Ecclesiastical state, and while it stands, though our ancient liberties may be overlaid by fraud, corruption and force, they can never be wholly destroyed—an unpromising future cannot cloud a glorious past. The attempt to violate them must be irregular and schismatical—a violation of the peace and amity of the church, and a departure from her ancient canons—the decree of the Council of Ephesus, A. D. 431, that "in the Provinces everywhere none of the most religious Bishops shall invade any other Province which has not heretofore, from the beginning, been under the hand of himself or his predecessors.[††] *Britain was never in the Roman Province*,[‡‡] and when Augustine stepped his foot on British soil, there to reside, his allegiance became due to the British Church. In so far then as he attempted to "set up Bishop against Bishop, and altar against altar," his actions were schismatical and void, and the council of Worcester did but exercise a lawful and inherent right when they so boldly resisted a usurped sovereignty. The truth had made them free, and they felt that they were free indeed.

To be continued.

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[*] Tertullian's Apol. adv. Jud. c. 7.

[†] Origen's Hom., Hom. iv. in Ezek.

[‡] Eusebius' Demon Evan Lib. iii. c. 5.

[‖] Gildas' Hist. Brit. sec. 8.

[§] Bede's B. 1, c. 24, Mosheim, B. 1, Cent. iii. part 1, c. 1, note.

[¶] Gildas' Sec. 12, Bede's B. iii. c. 8.

[**] Bede's B. 1, c. 7.

[††] Eusebius' Vita Constan., Lib. iii. c. 19, Bede's B. ii, c. 25.

[‡‡] Athanasius Apol. ii. adv. Arian, Thackeray's Anc. Britain, vol. ii, p. 21.

[‖‖] Sulp. Sev. Sac. Hist. Lib. ii. sec. 56, Thackeray, vol. ii. p. 35.

[§§] Thackeray, vol. ii, p. 30.

[¶¶] Dupin's Bib. Eccl. Auctorum, vol. 3, Art. Zosimus, ed. 1698.

[***] Bede's B. 1, c. 25.

[†††] Hart's Eccl. Records, Introduction, p. 13.

[‡‡‡] Bede's B. ii, c. 1.

[*] Giesler's Eccl. Hist. Div. ii. c. 3, sec. 115, period ii, notes. Arch Bishop Bramhall's work, vol. 1, p. 253, Hart, p. 18.

[†] Bede's B. i, c. 27.

[‡] Bede's B. ii, c. 1.

[‖] Bede, B. ii, c. 2.

[§] The word Pope—Latin Papa or Father, in the time of Gregory, was applied to all Christian Bishops, just as I have applied it to my own Diocesan in the note prefixed to this discourse. That Gregory did not understand it in its modern sense, appears from his correspondence in relation to the Bishop of Constantinople, to which I have alluded in the body of the sermon.

[¶] Lingard Antiq. Anglo Saxon Church, p. 42.

[**] Bramhall, vol. ii, p. 540, et seq.

[††] Hammonds' Canons of the Church, p. 85.

[‡‡] Bramhall, vol. 1, p. 259.

For the Churchman.

A New Critical Edition of the Greek Testament.

Dear Mr. Editor, I have had the pleasure, as well as privilege, of corresponding, for some few years past, with the learned Thos. Hartwell Horne, Prebendary of St. Paul's, and very extensively known by his valuable Critical Introduction to the Study of the Scriptures. Dr. Horne has occasionally sent me pamphlets and publications on subjects in which he is deeply interested, and in which we, here at home, are prepared to sympathize with him, and all who love the integrity as well as purity of the Catholic faith. Not long since he sent me an admirable little work (from his own pen,) on *Romanism as it is*, prepared with the most scrupulous care and accuracy, from Romish sources alone, and those sources, not the sentiments or expressions of individuals, but the acknowledged standards of the Papal Church. So soon as I can find time, I purpose editing and bringing out this excellent volume, in the conviction that it is needed at the present crisis, when Rome's impudent assumptions are set forth, so unblushingly and so perseveringly. This, however, by the way.

More recently the learned Doctor has sent to me a Prospectus and specimen sheet of a *new Critical Edition of the New Testament*, edited from ancient authorities, with various readings, and the Latin Version of Jerome, by S. P. TREGELLES, LL. D. Dr. Tregelles, who is a thorough scholar, and a most patient pains-taking laborer in this field, has spent many years upon this work, and he neither expects nor asks any remuneration for his toil. It has been, and is, with him a labor of love; and if only subscribers sufficient are obtained to bring the volume before the public, he will be satisfied, in the hope that he has been an instrument of great service towards settling, on an immovable basis, the text of the Divine Word. As you, Mr. Editor, and your readers, are interested in Biblical studies, it has occurred to me that you might like to publish in your columns this Prospectus of Dr. Tregelles' new Greek Testament, together with a verse or two of the specimen accompanying it. If so, it is herewith placed at your disposal.

On a previous occasion, (in 1848,) Dr. Tregelles gave a detailed account of the plan which he has pursued, and the means used for carrying that plan into effect. In the present prospectus he deems it necessary, however, "briefly to state that the *Text* is formed on the authority of the oldest Greek MSS. and versions (aided by early citations), so as to present, as far as practicable, the readings which were commonly received at the earliest period to which we can revert to obtain critical evidence. The *various readings* are those, 1st, of *all* the most ancient Greek MSS.; most of these the editor has himself collated in libraries at Rome, Paris, Basle, Munich, Modena, Venice, London, Cambridge, and Hamburg; and almost all the others he has collated with published facsimile editions; 2nd, of all the ancient versions, most of which have required re-examination; and 3rd, of the citations found in the earlier Ecclesiastical writers. These are given very fully as far as the end of the third century, (and so as to include Eusebius) and in cases of importance, considerably later. The Latin version of Jerome is given mostly on the authority of the Codex Amiatinus of the sixth century, as collated by the Editor himself.

"In explanation of the accompanying specimens, few words will be necessary. The text is formed on ancient evidence; where this differs from the common text, marks of reference are inserted; thus:

‡ Indicates a word or words which the common text reads differently;
† Signifies that the common text adds a word or words;
* Points out a reading which the common text does not contain;

The *notes* exhibit the *same* marks before the common readings.

"The Roman Capitals in the upper corners of the outside margin are the indications of what MSS. contain the portion comprised in the page.

"Under the Greek Text are given some readings which are supported by considerable authorities, although in the opinion of the Editor, of *less weight* than those in favor of the reading which he has adopted.

"The Latin readings which stand below the version of Jerome, are those in which the commonly printed *Clementine* Vulgate differs from the Codex Amiatinus, or in which the Codex Amiatinus contains a reading which has not been followed.

"In the notes the various readings are given, both those which support, and those which oppose that which is found in the text. This, of course, has not been deemed needful where a variation is supported by but few authorities of any kind. Where "etc." is added after a citation of certain authorities, it implies that the reading is that of the authorities in general, which have not been cited for a variation.

"The references to the MSS. are those in common use. As it has been impracticable to obtain an accurate collation of *the* Vatican MS. (B,) it has been needful to use the three collations of Bartolocci, Bentley, and Birch; these are cited (in places where they differ,) *Blc. Btly. Bch.*

"The readings found in the common text are denoted by ς; where Stephens's 3rd edition and the Elzevir text differ, they are respectively pointed out by the terms, "St 3." and "Elz."

"The versions in general are signified by their common abbreviations; it may suffice to add that *a. b. c.* etc., are used to point out different MSS. containing the Latin versions in use before the time of Jerome; and "Syr. Crt." denotes the Syriac version of the Gospels, discovered amongst the Nitrian MSS. by the Rev. Wm. Cureton, and which he intends shortly to publish.

"The usual abbreviations of the names of Ecclesiastical writers are employed; references are given to the more important citations, after having been carefully verified.

"The collations made by the Editor himself, have been compared with those previously made by critics from Dr. Mill and onward. At Leipsic he compared his own collations with those of Tischendorf, who kindly communicated the results of his own labors. In this process of examination, many readings have been found to possess a weight of evidence previously unknown. In cases of discrepancy from previous collations, much pains have been taken to re-examine each passage with the MS. itself.

"The Editor believes that more need not be said in explanation of the accompanying specimens. Many years have been devoted to this work, and he desires to acknowledge his thankfulness to God, that He has vouchsafed to enable him to carry through many difficulties this labor connected with the text of His holy word.

"In the hope that the collected materials may soon be ready for the press, these specimens are now addressed to those who may be interested in Biblical studies. To all who are acquainted with critical subjects, it is needless to say that the object of the Editor has not been pecuniary profit; for the publication of the labor of many years, must depend upon the patronage which subscribers may kindly afford. To this end, the editor earnestly requests the names of subscribers to be sent to him with as little delay as possible, and also that those who are themselves interested in the work will have the kindness to give to these specimens all the publicity in their power." —*To be published in one volume*, 4 *to*. *Price*, £3. 3s.

I subjoin but a single verse from the eighth chapter of the Epistle to the Romans, as a specimen of the new edition, regretting that your limits, and the capabilities of newspaper printing offices in general, will not admit of a more full presentation of the peculiar features of Dr Tregelles' page and text.

[SPECIMEN.]

ΠΡΟΣ ΡΩΜΑΙΟΥΣ. [Κεφ. η.

ABCDEF 8
GJK. 17.

11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος *τὸν'' Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας* †Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

* 1 Cor. 6:14.
2 Cor. 4:14.

11 Quodsi Spiritus ejus, qui suscitavit Jesum a mortuis, habitat in vobis, qui suscitavit Jesum Christum a mortuis vivificabit et mortalia corpora vestra propter inhabitantem spiritum ejus in vobis.

11. vivificavit *Am.*

11. διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος.

11. και τα θνητα BCD, &c.] om. και A. — δια το ενοικουν αυτου πνευμα (St. 3) B (*sic*) DEFGJK 17. Vulg. *d. g.* Syr. Pst. Sahid. Ar.Erp. *Orig.* II.534^a III.618^c 812^d. *Meth. Theod. Chrys.* (ad loc.) *Theoph. Œc. Iren.* 304. *Tert. Hil. Aug.* 1. | δια του ενοικουντος αυτου πνευματος (*Elz.*) AC. Syr.Hel. Copt. Æth. Slav. (Goth. hiat.) *Clem. Hipp. Ath.* 3. *Bas.* 3. *Epiph.* 3. *Chrys.* 2. *Did. Aug.* (sæpe) Codd. vett. laudati in Dial. c. Mac. —(*Cyr.* utr. lect. habet.)

As I do not wish to take up too much space, or occupy your attention needlessly, I will only beg leave to express the hope that the learned and indefatigable Editor may meet with some encouragement in his arduous labors, from this side of the Atlantic, and that some of our learned Professors and Doctors may deem it worth while to add their names to his subscription list.

Very truly yours,

J. A. S.

New York, October 13, 1851.

Communications.

For the Churchman.

A Mistake deserving the attention of Bishop Meade.

MR. EDITOR:

The Bishop of Virginia, in his letter published in your last number, uses these words: "Those who would do me justice in this matter should examine those letters." He refers to "two printed letters of considerable length," of which "a small edition was published at first," but of which afterwards "a second and larger edition was put forth." Now, for one, I am disposed to do the Bishop justice, and to enable him to do himself justice. I therefore call his attention, and that of his readers, to a remarkable mistake, persevered in after correction, and having along with its repetition a reference that does not bear the test of "examination."

In the first edition of the Bishop's second letter, he makes several complaints of a little book called Agathos, and among them is this: "A boy of two or three years old is described as having a ring [of adoption, in which is set *the stone of faith*] just beginning to sparkle outwardly." He refers to pages 152–3–4. The reply to the letter affirms that this is not so, and proves the affirmation by letting "the author speak for himself." The second edition of the letter rejoins by a *note*, apologizing for want of minuteness of reference, accounting for it by a supposition that the "word" of the writer "would be received," re-affirming the statement objected to, and referring to pages 156–7. I make the reference and read as follows: "By her her stood a little boy, just cleanly washed and dressed, though his clothes were rough and poor. I looked into the little one's face, and I saw it was the same child which had been led by the hand in the tent; but it seemed as if two or three years had passed by since then, for he was grown now into a boy. His mother was speaking to him. She told him that he was the king's servant, nay, his child. She told him that when he was little, she and his father had given him to serve the king: and she said how good it was of the king, to take such children to be His. Then she bade him ask the king's help that he might faithfully serve Him that very day. So the little fellow looked up with a mild face, bent his bare knees, and raised his hands which he had folded together, while he spoke as his mother taught him. And as he put up his hands, I could see his ring. There it was safe upon his finger, and it was just beginning to sparkle, so that any one could mark it."

Now, Mr. Editor, what think you of the complaint quoted above, and the ground therefor? I propose the question, how old was the child who is "described as having a ring just beginning to sparkle outwardly?" The Bishop answers, he was "a boy of two or three years old." As I read the book, his age is not stated at all, but he was "two or three years" older than when he was "led by the hand in the tent." I ask further, what may be supposed to have been his age on *that* occasion? The Bishop, according to his calculation, assumes that he was *just born*. A fair answer would be, that he was just old enough to walk, and a fairer answer still, that he was within "two or three years" of an age at which he would be capable of receiving such instruction as is contained in the above extract, and of manifesting the first beginning of the *faith* of an adopted child of God. If Bishop Wilberforce designedly avoided fixing an age for the first development of Christian faith, surely he has but exhibited his wonted good sense. With what admirable skill and taste does he set forth the important lesson he would convey to the minds of Christian parents and children. Whoever blames him for writing, and the S. S. Union for publishing; that "a little one" was "just beginning" to exhibit "signs of faith," which is in substance what he *does* say, must be prepared to blot out of the sixth verse of the eighteenth chapter of the Gospel of St. Matthew, the words of our Saviour himself, "one of these *little ones* which *believe* in Me."

It is plain enough, Mr. Editor, to one of your readers at least, that the accuracy of the leading Reviewer of the S. S. Union publications, is not to be relied upon. He cannot wonder that a sincere friend of the Union feels disposed to make it plain to others who are in danger of being misled, perhaps to the unjust harm of that institution. Still less can he complain, if an "examination" of his letters, which he has demanded on the score of justice to himself.

I am, &c.

A MANAGER.

For the Churchman.

Choralis, vs. the Gregorian Chants.

MR. EDITOR:

Your correspondent, *Choralis*, has in his last number spoken in such an ex-cathedra way, that I feel that it is great presumption in an humble individual, who only sees Choralis's brightness shining in the pages of the Churchman, to attempt to combat any of his statements. Yet I for one am unwilling that the public should carry away the idea that because certain statements are made in good English and with considerable flourish of figure and array of great names in various departments of art and science, which argues familiarity with the subjects themselves, therefore they must be true. The English and American Ecclesiological Societies in which may be found some names venerable for learning and piety, are quietly put down as behind the age, because they have contended for the use of the Gregorian chants, and against the adoption of secular music in the sacred services of the Church. Choralis gives the impression that Ecclesiologists desire the restoration of Gregorian music, to the exclusion of all other, which is utterly unfounded so far as these societies are concerned; and when Ecclesiology and Ecclesiologists are attacked, the societies which are the only visible representatives of them, must bear the brunt of the charge. He says, "so long as Ecclesiology keeps in its own proper and self-defined sphere, expending its well meant zeal in defence of the noblest modes of architecture, it deserves our hearty co-operation; but when in defiance of the law of scientific progress, unfaithful to the interests of the present, and blinded by a servile love of the obsolete, it tries with its main strength to thwart the musical progress of the church, tries to undo the labor of centuries, and plants the shreds and patches of a barbarous music on the usurped ruins of a refined and elevated school of composition, it cannot appear as any other than an enemy to the *musical* interests of christianity." In plain English, Ecclesiology is trying to revive Gregorian music to the exclusion of all other; but where is the authority for such an assertion? In the journal of one American society have appeared repeatedly interesting and able papers whose express aim was to obtain for the English school of music that deference to which, as the distinctively church school, it is undoubtedly entitled. The English Ecclesiologist has warmly endorsed Mr. Hullah and the parish choir, whose purpose has been to disseminate information respecting, and encourage a taste for, English church music. It is true that in England, some have recommended the introduction of small organs, as better adapted to lead in the choral part of the service, especially the Psalms; but have they advised the removal of the large organs, or their disuse? So far as a looker-on can understand the ground assumed by the Societies, (which has not, I believe, been very positively or decidedly stated,) it seems to be this: "For those parts of the service which specially belong to the people, as the Psalms and responses, we recommend the use of that music which will best ensure the true worship of Almighty God by all the people, and believing that the Gregorian chants will best secure that end, we urge their revival. By this, however, we do not wish to exclude the higher music of the later church school, but where the means exist for its due performance, urge that it be offered, in its place, to the honor and glory of God."

The assertions of Choralis on the *character* of the Gregorian music are so positive, that the idea is conveyed that there cannot be anything more to be said, in spite of which a word or two on the opposite side may be hazarded. He says: "To turn back to Gregorians for the use of worship at the present day, is undoing the work of well-nigh a thousand years! it is actual retrogression! To go back to this infancy of Church music, skipping over the splendid achievements that intervene as mere failures, would be as senseless as a similar radical movement in any other science." It does not, however, by any means follow, that the Gregorian tunes are not the very best music which can be obtained for congregational use, and to skip over the glorious achievements which intervene, is not at all to disparage those achievements, or pronounce them failures, but simply to get at that which will best answer the end. We do not want a Raphael or a Rubens to paint our house; we do not want the very best music the Church possesses for all her services. The English chant may be better than the Gregorian; it is *not* better for the great purpose of congregational worship in canticles and psalms. As a general thing, it is high beyond the reach of male voices, and almost invariably intricate, beyond the comprehension and execution of the mass. The Gregorian is low, simple, within the power of any one with a voice, admirably adapted to express both penitential and joyful emotions, and for the particular purpose, nothing can be better. To talk of progress in music and advancement in other departments of art, is simply beside the mark. We do not any more need better music to which to sing the psalms, than we need better words than the Psalms themselves, in which to praise God. If four, or eight, or sixteen people are to praise God for the whole congregation, let them sing as elaborate a chant as they please, but if *the people* are to lift up their voices, let them have such music as they can sing. And where the means exist, let us by all means have also the sixteen trained singers, and in proper seasons, and at right times, offer to God the homage of those magnificent and elaborate services and anthems which His pious children have composed to his glory.

Choralis, it is to be hoped, will pardon the offence of a difference of opinion, especially in such an old-fashioned christian as

GREGORY.

For the Churchman.

A Plea for Sacred Art. No. VI.

CHURCH MUSIC.

The integrity of Art — consequences necessarily arising out of a conscientious respect for it—as applied to Church Music.

It was affirmed, in an earlier paper, that Art was simply an outward expression of internal and spiritual sympathies and emotions, or in other words, that these spiritual phenomena of the feeling and thinking soul, embodied in outward forms of expression, and thus brought within cognizance of the senses, constituted the conception, genesis and actual being of Art. It was not then an ingenious *imitation* of any thing. It was to all intents a creation, or a discovering to the world of what before had no existence, so far as it was concerned. There was *imitation* in so far only as the outward expression was a faithful picture of the internal and spiritual conception. Michael Angelo saw with the eye of his spirit the heavenly dome and colossal proportions of a wonderful temple, lifted up in the ideal world, whose grandeur with beauty, majesty with simplicity, side by side sat on equal thrones. With intenser vision he gazed on the spiritual structure, until his worshipping soul, full of the grand spectacle, fixed for all time and generations, with sure eye and ready hand, in almost imperishable materials, the temple he saw in his vision: great as it is, it must necessarily be but an imperfect copy, for Art never can perfectly reproduce the creations of imagination and fancy; and this is a true account of all Artistic creations. Important consequences are involved in this great truth; for it certainly appears, if Art is merely a faithful expression of the thoughts and emotions of the spirit, that this expression must also be stamped with the image and character of its spiritual prototype. And thus we come to the moral character of Art.

Since we are treating the subject from a Christian stand-point, a much shorter road is open before us, for from the first we assumed and tried to demonstrate that in the beginning Art was a handmaid of religion. With its perversions and apostacies, we have nothing to do; for the Lord's house is our sanctuary, and His temple is our abiding place. Religion consists in rendering the homage of love and obedience to the Most Highest: this homage is rendered by the understanding, by the will and affections, by the soul and body. There can be no withholding anything from the fullness and entireness of this homage; it must be the joint oblation of the entire man. How manifestly then is there a relationship, an affiliation between the moral conditions of the spirit and its enactions and conceptions! If the spirit knows no divine love; has never kindled in adoration before the mysteries of heaven, or joined in the sweet fellowship of saints living and dead; has felt nothing of that mysterious union with a loving Saviour, which is the common life of the Vine and all its branches, how can its conceptions be else than cold and sluggish, earthly, mean, sensual, and impure? Granting that they may attain a mere intellectual propriety, yet without the spirit of Christ, meagre and narrow must be the sympathies of the human soul: and the flight of the imagination, like the flight of the poor bird that vainly throws itself against the gilded wires of its prison, is fruitless and but a wearisome token of its bondage. Contemplate heathen art, if you please, in its most note-worthy phases, and the truth of this principle meets ready confirmation: the narrow range of thought was only commensurate with the powers of their dwarfed sympathies and impulses. They were like unawakened men, pondering and perplexed in a deep labyrinth of facts and phenomena, which to them were a continual enigma. Having eyes, yet seeing not the sublime fitness and purpose of all things; having ears, yet hearing not the profound harmony of the praising universe. And accordingly, their Art, whether in the roistering or delicate sensuality of bacchanal song, or the elaborate, neatly proportioned temple, whose lines of beauty clung to "the earth, earthy," or in the dexterous portraiture of animate or inanimate things on the canvas, or in the stern, accurate, yet soulless, statues of their greatest sculptors, seemed maimed and weak: an earnest of the clearer, stronger vision of the unsealed eye, of the raptures of delight that wait to catch the unsealed ear. And this is a key to the fragmentary character of heathen Art; striving yet failing, hoping yet not attaining, now standing out under a momentary glow of Divine Truth, again lost in the deeper darkness of starless, hopeless night.

The liveliest sympathies of our nature are drawn out after Plato and Socrates and Æschylus, and other noble spirits of the past, sympathies that lament over their baffled yearnings after the infinite, while they assure us of their bondage, and of our enlargement. It is interesting to imagine those master minds placed in the clear light of Revelation, and co-sharers with us of its rich blessings. O how would our highest efforts dwindle into indifference beside their heroic, their intense, unstinted thirsting for light and truth.

CHRIST, then, as the light of the world, filled the whole world, moral and intellectual, with light. Without Him, all is darkness, and confusion. With the believing Psalmist, then, may we exclaim, "In Thy light shall we see light." The contemplation of Art, at the present day, as well indeed as the contemplation of its history, affords us but a gloomy picture, if we feel its true relation to Christianity. In one respect, indeed, it must be confessed that a dozen centuries of the Christian era have witnessed hardly any, if any, advancement; that is, in the universal consecration of Art to the service of the Almighty; in a general conviction that there was a sanctity and holiness pertaining to it, which must not be defiled. This conviction of the early Christians was undoubtedly founded on a true consideration of the subject: and accordingly whenever any one gave proof of any creative power within, that person and talent were together consecrated to the Church with solemn rites and ceremonies. The recluse labored and wrought in the spirit of prayer and constant devotion, in order that he might lay before the Most High the fit offerings of "a clean heart and right spirit." There was a beautiful consistency in this, which, although some may call it fanaticism, cannot but commend itself to the devout soul.

Are first principles changed since then? Is GOD to be worshipped now as then with the devotion of our purest and choicest gift? Or is He content with the blemished and impure sacrifice? The integrity of Sacred Art demands, at least, consistency! As Christians we profess to offer unto our GOD "the sacrifice of PRAISE and THANKSGIVING." That sacrifice is to be of our best and choicest. We are persuaded fully, that in order to the expression of hallowed thoughts and aspirations, they must needs first quicken and enliven our hearts!

To be continued.

THE CHURCHMAN.

NEW-YORK, SATURDAY, OCT. 18, 1851.

Validity of Non-Episcopal Ordinations.

In our last number we briefly examined the plea of *necessity*, often adduced by the English divines at and after the period of the Reformation, as an excuse for Presbyterian ordinations. We contended that this plea, when examined strictly, had no foundation in fact, and that therefore judgment must be rendered against it. Of course the opinions of prelates and other divines, founded on such supposed necessity, fall to the ground.

That this cannot be predicated of the Lutheran bodies, is plain from a statement in Mosheim's Ecclesiastical History of the principles of Church polity, held by them. (Cent. 16, sect. 3, p. 2, ch. 1, Murdock's trans. vol. 3, p. 148.) The system adopted by Luther and his disciples was not a compelled adoption of a temporary platform, to be removed when a building after the ancient model could be erected, but a deliberately formed organization, in accordance with their notions of revealed truth.

"The internal regulation of the Church," says the German historian, "is in form intermediate between the Episcopal and the Presbyterian systems, except in Sweden, where the ancient form of the Church, with its offensive parts lopped off, is retained. For while the Lutherans are persuaded that the Divine law makes no distinction as to rank and prerogatives among ministers of the Gospel, yet they suppose it to be useful, and indeed necessary to the preservation of union, that some ministers should hold a rank, and possess power, superior to others. But in establishing this difference among their ministers, some States are governed more, and others less, by a regard to the ancient polity of the Church. For that which is determined by no Divine law, may be ordered variously, without any breach of harmony and fraternal intercourse."

In pursuance of this opinion, we find it stated in a note of Dr. Murdock that as early as 1526, the elector of Saxony appointed visitors under Luther's plan, for certain assigned districts, with *authority*(!) among other things to appoint superintendents, having certain episcopal powers. He must be a bold man who will urge invincible *necessity* for all this.

The sentiments of the great *non-ordained* John Calvin, are equally decisive. "He introduced at Geneva," says Mosheim, "and he endeavored to introduce throughout the Reformed Church, that form of church government which is called Presbyterian; for he *did not allow of bishops and gradations among ministers*, but maintained that they all ought to be on a level, or be equals (*jure divino*) by Divine appointment. He, *therefore*, established in Geneva, a judicatory or *consistory*, composed of *ruling elders* or *lay presbyters* and *teaching elders*, and assigned to them great power. He also established conventions or synods, and in these consistories and synods caused laws to be enacted relating to religious matters." (Vol. 3, p. 192.) All this can be abundantly substantiated, if need be, from his writings; we quote Mosheim because he gives the sum of Calvin's views in a few words.

Let us look at Scotland. John Knox established a bastard form of episcopacy, settling the government in superintendents, ministers and readers; which form continued some fifteen years, and then Mr. Andrew Melville, called "the father of Scotch Presbyterianism," effected a change, but there was no *necessity* for it. Episcopacy was declared by an act of the General Assembly, acting under the influence of Melville and his confederates, to be an "anti-Christian corruption," and the pre-eminence of one pastor over the rest, was declared to be "the invention of man, and not the institution of holy writ." Then, too, was established the machinery of Kirk-sessions, presbyteries, synodal assemblies, and the like, as laid down in the "Book of Policy," otherwise called the "Second Book of Discipline." Other acts were subsequently passed confirming these steps. Now it is true that John Knox's establishment was an "anti-Christian corruption," being a mere Erastian sham, but this was not the meaning of the General Assembly. They really meant that Episcopacy proper was contrary to Scripture and must be overthrown, and Presbyterianism erected on its ruins. Scotland, however, received the apostolical succession in 1610, through the persevering exertions of James I, but the mass of the people rejected the boon in 1637, and joined in the infamous League and Covenant. Certainly there was no *necessity* upon them to act thus, except their own depraved hearts and wicked wills. On the Restoration of 1660 the succession was again bestowed, but after nearly thirty years of constant strife, sedition, and bloodshed, the Presbyterian schismatics overthrew the Church as an *establishment*, and intruded their scheme of polity in its place. The Church still survives the rage of its enemies, though small and feeble through long continued persecutions; and the hearts of many beat high with hope that she shall yet resume her rightful seat and exercise her legitimate authority, and be regarded with holy awe and devout affection, even by those who have sacrilegiously bowed her to the dust, and passed in triumph over her prostrate and mangled body.

Thus much for the allegation of *necessity* as it respects the Lutherans, the Genevans, and the Scotch Presbyterians. In a matter of this deep moment, surely such a frivolous plea cannot stand. And how can it apply to the Baptists, the Congregationalists, or the Methodists? They also repudiated the succession and government of Bishops, and adopted the parity notion—for the Methodist officers called Bishops have a superiority of ecclesiastical power, but not of order. And yet because some of the early English divines, after the Reformation, saw, or fancied they saw, a necessity for Presbyterian ordination among the continental Reformed bodies, because they could do no better, we are to be concluded by this notion, though it is repudiated by the parties themselves in whose favor it is offered.

Again, suppose that this was a temporary arrangement, adopted under the force of circumstances, how long was it to last? Surely not after the external pressure was removed. As soon as they had an opportunity they ought to have sought Episcopal orders and regimen, nor rested until they had obtained it. Did the Lutherans do this? no. They were quite convinced, Mosheim says, there was no inequality in the ministers of the Gospel. Did the Calvinists? no. Beza and others wrote a letter in 1567 to the English Puritans extolling the system of Church government at Geneva, as most pure and Scriptural, and exhorting them to obtain the same for England, if they could. Every reader of Church history knows how the worthies, to whom they wrote, obeyed the admonition. Now to assume powers in perpetuity, which were according to some apologists assumed only temporarily and of necessity, is a gross usurpation, and cannot be justified.

Suppose that the plan of Dr. White had been acted on, and that he and Drs. Smith and Wharton and others had proceeded to ordain, what would have been done when the Episcopate was obtained? Would the irregularly ordained have submitted to Episcopal ordination, or have retained their pretended *status* as true ministers of the Church? We fear very much that the American Church would have ceased to exist, or degenerated into a body like that of the Danish establishment, which has so-called bishops, derived merely from Lutheran superintendents. In the mercy of God this fearful blow was averted, and the *Bishop* White lived long enough to confess the errors of the *Presbyter*.

In truth, this question of the Church ministry must be settled by Scripture and the voice of the Primitive Church; and what is clearly demonstrated by their authority, must be unfalteringly maintained.

New York Ecclesiological Society.

The regular Quarterly Meeting of the Society was held at 8 o'clock on the evening of Monday, Oct. 6, in the S. School Room of St. Paul's Chapel: the Rev. the President of the Society being in the Chair.

The Minutes of the last meeting were read and approved.

The Rev. Wm. A. McVickar read the Report of the Executive Committee, embracing an account of the publication of the Annual Report; the election of five new members; of the loss of two of the earliest and most zealous members of the Society by death—Mr. Robert Ralston Cox and the Rev. Henry McVickar; of the Letters received from several of the Bishops; of the satisfactory progress made in the manufacturing of Church Plate; of the Letters written in answer to applications for information or advice, not only from our own Diocese, but others also from Massachusetts to Missouri and Texas; and it concluded by congratulating the Society on the election of one of its members as Provisional Bishop of New York.

The regular Paper of the evening was then read by Mr. Charles Congdon, of Brooklyn, on the subject of wooden Churches. He showed the necessity of resorting to this material in many parts of the country, and the impropriety of attempting, in wood, an imitation of the forms peculiar only to stone. The objection of wooden Churches as being wanting in durability, was considered, and it was shown from a variety of examples, from the famous Greenstead Church in England (built before the Norman Conquest and still perfectly sound), down to others in our own time and country, that a wooden Church well built, was sufficiently durable to make it worth while to erect it in good style, and preserve it with reverent care. The wooden Churches of Norway were also appealed to as strikingly corroborative of this conclusion. The Paper concluded with references to Scripture, showing the high and noble uses to which wood had been applied by the direction of God Himself. This excellent paper was illustrated by two good pencil drawings by a member of Mr. Congdon's family; one representing the Hitterdal Church in Norway, the other the Greenstead Church in England.

An interesting conversation then followed, on the Paper, and the durability of various kinds of wood, especially of cypress; in which the Rev. the President, the Rev. Dr. Vinton, the Rev. Wm. A. McVickar, and some others, took part.

The Rev. the President then introduced the Rt. Rev. the Lord Bishop of Fredericton—a Patron of the Society, but who had never before been present at one of its meetings—adding that he had kindly promised to favor the Society with some remarks about Cathedrals.

The Lord Bishop expressed his pleasure at thus meeting the Society. He took up the subject of Cathedrals, showed that they were not a superfluity or luxury; that they were founded on the Scripture and primitive practice, the germ of the Cathedral system having been given by God Himself in the Temple system, and the Bishop's own church being the chief building and centre of worship for his whole Diocese in primitive days. He showed the necessity of a Cathedral as the symbol and centre of unity, and for the constant celebration of the Daily Service, whither all, from all parts of the Diocese, might always be able to journey, and join in the solemn worship of the Church. In this connexion the beauty, the dignity and authority of the Choral Service, were ably enlarged on. The Cathedral was also useful for the assembling of convocations and convention, and on other great occasions. As a centre for the natural association of ideas connected with the Church, its importance is invaluable, and its effect, even on those outside the Church, is salutary, edifying and conservative in a high degree. Cathedrals were desirable as the highest expression in our power of the greatness of God, and the littleness of man. The practical effect of the choral service was shown, in its withdrawing attention from the individual minister and his peculiarities, and concentrating it in the act of worship. He hoped to see some movement made in New York, for the cultivation of thorough, pure English Church music, and the gradual introduction of the Choral Service. The Lord Bishop then gave an account of his own Cathedral of Fredericton, the exterior of which is now completed. It is to be entirely *free*. He showed the wide difference between the primitive Cathedral system, and the abuses of Mediævalism, which he strongly denounced, as likewise those "young Catholics" whose only real guide was their own self-willed caprice. He concluded with an account of the terrible conflagration of last winter, by which two-thirds of Fredericton were destroyed. Any assistance from Churchmen in New York, would be welcome, and would help to continue the work during the winter. With apologies for speaking so long, the Lord Bishop sat down, amid hearty applause.

The Rev. the President thanked the Lord Bishop for his speech, and for the encouragement it gave the Society to persevere in their work.

The Rev. Dr. Vinton, after a few appropriate remarks, moved that the thanks of the Society be returned to the Lord Bishop, for his learned, eloquent and admirable address.

The Lord Bishop in replying took occasion to mention his great obligations. in many respects, to Mr Frank Wills, the architect of the Cathedral.

Elections of new members were confirmed.

The Rev. Wm. A. McVickar moved the appointment of a Committee of five on the formation of a Choral Society, and to report on the subject of music generally. The Chair appointed the Rev. Messrs. Shackelford, Hopkins, Elmendorf and Tucker, and Mr Peck, as said Committee.

The Rev. Dr. Vinton presented to the Society a fine India ink drawing of an interior view in Henry VII's Chapel; giving, at the same time, an interesting account of the circumstances under which it came into his possession.

The Rev. Wm. A. McVickar laid before the Society, from the Exeter Architectural Society, (of which the Lord Bishop of Fredericton may be regarded as the Founder), two additional numbers of their Transactions.

The Society adjourned, after prayers and the Benediction, by the Lord Bishop of Fredericton.

N. B. A full report of the Lord Bishop of Fredericton's address will be found in the next number of the N. Y. Ecclesiologist.

SUNDAY SCHOOL UNION.—We are happy to learn that the Executive Committee of this Institution have at a recent meeting, appointed the Rev. Jesse A. Spencer, M. A., late of Burlington College, its editor. The number and importance of the works presented to the Committee for examination and publication, imperatively demanded this step. An editing Committee has of late years undertaken the duty, but it has become so arduous as to require the undivided attention of one individual. The choice of the Committee has been wisely made. It has fallen upon one well fitted by scholarship, good taste, sound church principles, and past experience to fill the situation with full satisfaction to the Institution and the Church.

CHARACTERISTIC.—The editor of the Christian Witness thus explains his literary theft, to which we alluded two weeks since.

CORRECTION.—A few weeks since, we copied from the *New York Churchman*, an account of the recent ordinations in the English Church. As a mere matter of convenience we cut this item of English Church news from the *Churchman*, instead of taking it from our English exchanges, and as it was not an *original* article, written by the editor of the Churchman, but *selected* by him, as an item of intelligence from English papers, we did not suppose that we were in duty bound to give *him* credit for it. It seems, however, that we were mistaken, for he mourns over this inadvertency of ours in his last number, to such a degree, that we are *exceedingly* sorry that we did not tell our readers, that for that article, we were indebted to the scissors of the urbane editor of the N.Y. Churchman. When we have noticed articles from English papers copied into our exchanges, 'which suited our fancy,' we have sometimes copied them, giving credit to the English papers, in which they originally appeared. As it is not very often, that we find any thing in the Churchman, either original or selected, except ecclesiastical news, which we think would profit our readers to see, it is the more to be regretted that we did not give full credit for the *selections* to which he refers.

In the above the editor shows his bump of ignerance as well as appropriativeness. The article was not *selected* but *written* by us and compiled with some care and pains from several distinct English papers. We so stated in our preceding article, and the assertion of Mr. George M. Randall to the contrary, confirms an opinion of him formed many years ago, that from early education and other circumstances, he is sadly deficient in the feelings, spirit, and conduct of a gentleman. His unscrupulous pillaging of articles from the *Churchman*, with not even a 'thank you,' while it amused us, also seemed to call for some slight notice; and his Chinese copying of a typographical error afforded the opportunity. And now we have done with him. *Hic niger est, hunc tu Romane caveto.*

We understand that Zion Church (Rev. Richard Cox, Rector,) is to be removed to to the corner of Madison Avenue and 38th street. A handsome chapel, in the rear of the site of the contemplated new church, is already finished, and will be open for Divine Worship to-morrow afternoon, for the first time. For the present, the old church will be used in the morning, and the chapel in the afternoon, of every Lord's day.

We are compelled this week to defer our book notices, owing to a press of matter and other engagements.

TO CORRESPONDENTS.

A. B. We do not know the Rev. Mr. Pardee's address.

We thank *Maspeth* for his *Missionary Intelligence*, which shall appear in our next.

W. W. appears too long in its present shape for our columns. If it can be suitably abridged, we shall be happy to insert it.

J. S. D. in our next number.

Foreign Intelligence.

The *Asia* arrived at this port on Friday morning, the 10th inst.

The French are chiefly occupied with speculations on the approaching election, and the probable candidateship of the Prince de Joinville. The partizans of Louis Napoleon now begin to cry out for universal suffrage, while his opponents wish to throw the election into the Assembly where his chances are less.

The department of the *Ardeche* has been declared in a state of siege.

France and England are *said* to have formed an agreement to preserve to Spain the possession of Cuba. Nothing distinct, however, is known on the subject.

The Emperor of Austria is on a tour through his Italian provinces. He had visited Venice and Verona.

The Neapolitan Government has published a reply to Mr. Gladstone's pamphlet. It is said to be evasive and unsatisfactory in its character, and leaves wholly untouched some of the most serious charges.

Kossuth and his companions safely embarked in the Mississippi, which left the Dardanelles with them on the 7th September. She may soon be expected here.

The English expeditions have returned home from their search after Sir John Franklin. An interesting letter from Dr. Kane of the American expedition will be found on our 4th page. Captain Penny is of the same opinion as to the possible existence of Sir John and his party, and has requested a powerful steamer of the Admiralty as alone competent to force its way among the loose ice and other obstacles into the polar sea. It is feared, however, that nothing will be done this season. The vessel should have been sent out in May.

The Bishop of Bath and Wells has appointed the Rev. G. A. Denison, favorably known by his active exertions in the cause of Church Education, to the Archdeaconry of Taunton, a well deserved promotion.

The *Morning Herald* announces that Mr. Birch has resigned his office of Tutor to the Prince of Wales and that he is to be succeeded by Mr. Gibbs, a Barrister, and Fellow of Trinity College, Cambridge. No cause is assigned for this change; but we can well imagine, and have long expected and hoped, that a late Assistant master of Eton would eventually become convinced that attendance at a Presbyterian place of worship, in deference to a mere political custom of the Court, was an inconsistent and unworthy compromise of principle, specially when a Priest of the Church was in attendance as Chaplain to the Court, as we understand Dr. Wellesley to be at the present time.—*English Churchman.*

The *Exeter Gazette* gives the following ludicrous account of the meeting of "Church reformers" at Plymouth, at which the celebrated letter of Dean Elliott was read:—

"A meeting of the members and friends of the 'Plymouth Church Reform Association' had been announced by placard to be held at half past seven o'clock on Friday evening, at the Freemasons' Hall, Cornwall street. By that time, however, as many as four ladies and gentlemen had arrived, and so the proceedings were delayed for half an hour, until a sufficient number should have made their appearance to constitute a respectable meeting. The first four comers had taken their seats at the lower end of the room, on an eminence of forms, determining, no doubt, that as the hall would be excessively crowded, they would be in agreeable approximation to the door, and thus enabled to effect their exit with the least possible inconvenience. But, instead of dozens or half dozens of 'staunch advocates' coming in little bands with eager haste to the meeting, the audience dropped in one by one, or occasionally even a brace at a time, at intervals of a minute or so, until, by eight o'clock, as many as thirty-six had gathered together. It then seemed hopeless that any further accession would be made to the numbers; Church reform, in Plymouth, had evidently exhausted itself in the course of lectures, some time ago delivered, the extensive circulation of which had resulted in the falling off of adherents and the decline from crowded rooms to audiences composed of thirty-six. The thirty-six then moved forward to the front—the committee came out from the private room in which they had been waiting 'in anxious suspense'—and the proceedings commenced. At this meeting was read a letter from Dr. Elliott, Dean of Bristol.—*Guardian.*

In a recent number of the *Literary Gazette*, it was stated that M. Simonides, a Greek savant, had discovered in the old papers of a Greek convent an indication that the original MS. of the Acts of the Apostles was buried in an island in the Sea of Marmora. We now learn that a search has been made in the spot pointed out, and that it has led to the discovery, not of the Acts, but a copy of one of Aristotle's treatises, and a map of the islands. The things appeared to have been interred by a monk, about the year 1204.—*Morning Post.*

CONVERTS FROM CATHOLICISM.—A correspondent, for whose authenticity the London Times vouches, and who has recently been travelling in Connemara, (Ireland) relates numerous conversions from Catholicism to Protestantism. He says:—

On my arrival in Galway I heard that the Bishop of Tuam, accompanied with some clergymen and laymen, had proceeded to visit and hold confirmations in several missionary stations in Connemara, where numbers of Roman Catholics had abandoned their church and become Protestants, and, having heard much of these conversions, I resolved that as these stations lay in the route I had marked out for myself, to visit them and test the accuracy of the reports that had appeared in various forms respecting the progress of Protestantism. There are 99 persons confirmed at Oughterard, of whom 74 were adults, some of them considerably advanced in life, for I found individuals of 40, 50 and 60 years of age. Of the entire number confirmed, only about ten originally were Protestants, and all the rest were converts from the Church of Rome. Nearly on the summit of this mountainous ridge, which separates Oughterard from the upper branch of Lough Corrib, a large schoolhouse has recently been erected and licensed for divine service, by the Bishop of the diocese.

There is a large number of the children of Roman Catholics receiving instruction in this school, and the schoolhouse is filled at divine service by converts from Romanism. On descending the mountainous ridge I reached the upper branch of Lough Corrib. There was a confirmation here on Wednesday. After prayers the Bishop delivered a discourse, and then proceeded with confirmation; 96 persons were confirmed here of whom only three were Protestants by birth, and the remaining 93 were Romanists. I was particularly struck with the appearance of one aged man, and, on inquiry, I found that he had been the priest's clerk for 40 years. Another of these converts, a respectable farmer named Lally, had been the head repeal warden, during O'Connell's agitation. He and several others of the same class with whom I entered into conversation, had no temporal inducement to abandon the faith of their fathers. The clergyman who labors among these people, the Rev. Mr. O'Callaghan, was for some years a student of Maynooth, and from the information I could obtain, he has been very successful in inducing numbers of his former co-religionists to leave the Church of Rome. He preaches in Irish, and his congregation amounts to over 400 converts. In the three places that I have noticed—Oughterard, Glan and Castlekerke,—I was informed that there are about 900 converts within the last four years.—*N. Y. Com. Adv.*

The Guardian publishes the following correspondence:

WHITCHURCH CANONICORUM,
September 17, 1851.

MY LORD ARCHBISHOP:

Having seen in the public journals a letter addressed by your Grace to Mr Gawthorn, and being under the impression that the purpose and meaning of that communication have been in some degree misunderstood, I venture most respectfully to inquire of your Grace—first, whether the letter in question is to be considered as an official and authoritative document, or as an informal expression of private opinion; and, secondly, whether it was your Grace's intention, in that letter, to state that the Bishops and clergy of the Church of England are generally of opinion that Episcopal ordination is simply non-essential to the validity of orders, in which case it might be dispensed with amongst ourselves; or whether your Grace meant to include in the majority of which you spoke, those who would be reluctant to pronounce positively on the invalidity of all ordinations to the ministry performed in foreign parts, where Episcopal ordinations could not be obtained, though they would not consent that such ordinations should be introduced into the Church of England, or recognized as conveying power to officiate in that Church! I have the honor to be, my Lord Archbishop, your humble servant in Christ,

WILLIAM PALMER.

His Grace, the Lord Archbishop of Canterbury.

ADDINGTON, September 19, 1851.

REVEREND SIR:

A letter addressed to me in a spirit of Christian candor would be entitled to attention, independently of the advantage which it derives when contrasted with other notices which have been taken of the communication fraudulently obtained from me by Mr. Gawthorn.

In regard to that communication I take the opportunity of mentioning that it is not unusual for me to receive inquiries from persons unknown to me, respecting matters connected with the Church; to which I consider myself bound to reply, when there appears no ground for suspecting the motive of the writer. Mr. Gawthorn's letter came to me as one of these; and whether concocted by himself, or with the assistance of others, I cannot think that it was otherwise than cleverly composed or contained anything to excite suspicion.

My answer was expressed in a manner which I certainly would not have adopted, "in an authoritative or official document," or if I had believed that I was writing any other than a private letter. Still, inferences have been drawn from it for which it furnishes no ground whatever. Otherwise you could not have asked me whether "it was my intention to state that I myself, or the majority of our Clergy, look upon Episcopal ordination as non-essential to the validity of orders, so that it might be dispensed with among ourselves," and so that "any others than those Episcopally ordained could "have power to officiate in our Church." This was no part of Mr. Gawthorn's inquiry. His inqury was, whether in "my opinion, or that of the majority of my brethren, these foreign clergymen were not truly pastors of the Church of Christ, but were to be considered as mere laymen." This I thought equivalent to the question, whether we hold that no person, in any country, or under any circumstances, will be entitled to minister in the Church of Christ except through the imposition of Episcopal hands.

I replied that I imagined this to be as far as possible from the general opinion, either among our Bishops or Clergy. I know that neither our articles nor our formularies justified such an opinion. I knew that many of our ancient divines had disclaimed such an opinion; and I knew that such an opinion would amount to declaring that no valid sacrament or other ministerial act had ever been performed except under an Episcopal government. And therefore I could not believe, and I still do not believe, that many of our Clergy would venture seriously to maintain such an opinion.

To be convinced that Episcopal Government, and therefore that Episcopal ordination, is most agreeable to Scripture, most in accordance with primitive practice, and is in itself the "more excellent way," is perfectly consistent with the judgment of Hooker, that "the lineal descent of power by apostolical succession is not, in certain cases, to be urged absolutely, and without any possible exception."

Unable as I am to account for the misrepresentations to which I have been subjected, I am glad to find so proper an opportunity of correcting them as your letter affords, and I remain, Reverend Sir, your faithful servant,

J. B. CANTUAR.

Rev. William Palmer.

It is stated that a portion of the parishioners of St. Savior's, Leeds, who went over to the Church of Rome with Messrs. Minster, Ward, &c., have returned to the Church of England, having found the practice of the Church of Rome to be very different from its high professions, and offering nothing to compensate for the abandonment of the Church of their fathers.—*Times.*

We learn that at a Committee of the Bristol Church Union, specially summoned on Monday last, it was unanimously resolved that a Sub-Committee be appointed to draw up a document to be submitted to the next general meeting, with the view of repudiating the statement of the Archbishop of Canterbury respecting the opinion of the clergy on the matter of Episcopal ordination.—*Guardian.*

"At a meeting of the Committee of the South Church Union, held at Brighton, on Saturday last, resolutions were unanimously adopted, protesting against the statement of the Primate in his recent letter to Mr. Gawthorn, relative to the validity of the orders of foreign Protestant ministers, as inconsistent with facts, and against the doctrine as heretical.—*Ibid.*

The London correspondent of the *Liverpool Standard*, the organ of the McNeile party, states that the Archbishop's letter is likely to create a greater movement in the Church than has yet been raised by any preceding incident apparently of so small a nature. Already nearly ten thousand clergy have desired some means of having the doctrine of Episcopal ordination peremptorily declared by the Church, and one part at least of the Archbishop's letter has been fully contradicted; for, instead of "not more than two Bishops" believing Episcopal ordination to be necessary, seven or eight at least have already signed the remonstrance, and some of them with expressions of considerable surprise at the statement. The two Bishops pointed out in his Grace's letter, viz., Exeter and Oxford, are high in the list which is headed by the Bishop of London. The Primate, in the meantime, is busy with a book which is to form his declaration of belief upon the vital subject which has been so strangely brought before the public. Gawthorn's dishonest trick will thus end in good instead of evil to the Church, as every thing must which tends to the ascertaining of uniformity.—*Ibid*

Diocesan Intelligence.

NEW YORK.—*Acts of the Ecclesiastical Authority.*—The Rev. William Everett having declared his renunciation of the Ministry, and his design not to officiate in future in any of the offices thereof, the Standing Committee have ordered his declaration to be recorded, and have requested the Rt. Rev. the Bishop of Western New York to depose him from the Ministry.

NEW JERSEY.—*Episcopal Services.*—On Friday evening, 3d inst., in Christ Church, New Brunswick, the Rev. Messrs. Palmer and Hoffman read prayers, and the Bishop preached and confirmed *twenty-five* persons; the Rector, the Rev. Mr. Stubbs, reading the preface. The Rev. Mr. Freeman was present. On Saturday, 4th inst., the Rev. Mr. Hoffman read morning prayers, the Rector catechised the children and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. Freeman was present.

In the afternoon, in St. James' Church, Piscataway, the Rev. Mr. Hoffman read prayers, and the Bishop preached and confirmed *two* persons. The Rev. Messrs. Smith, the Missionary, and Stubbs, were present.

On Sunday, 5th inst., (sixteenth after Trinity,) in Christ Free Mission Church, Newark, the Missionary, the Rev. Mr. Lowell read morning prayers, and the Bishop preached and confirmed *eleven* persons, and administered the Holy Communion. In the afternoon, the Missionary read prayers and catechised the children, and the Bishop examined them. The Rev. Mr. Rose was present and assisted in the service.

In the evening, in St. Matthew's (German church) the minister, the Rev. Mr. Rose, read prayers, administered infant baptism and preached, in German, and the Bishop confirmed *four* persons. The Rev. Messrs. Watson, Southard and Lowell were present; the last of whom read the Preface.—*Banner of the Cross.*

OHIO.—We find on the 65th page of the Convention Journal, the following *summary of Parochial Reports*:

Number of parishes in union with the convention,	85
Baptisms—	
Infants in fifty-five parishes,	502
Adults in twenty-nine parishes,	73
Confirmations in thirty-six parishes,	280
Communicants—	
Added in fifty parishes,	630
Diminished by death, removals, &c., in fifty parishes,	321
Net increase during the year,	322
Present number in eighty-three parishes	4,351
Marriages in forty-eight parishes,	141
Burials in fifty-three parishes,	367
Sunday schools in sixty-two parishes—	
Teachers,	635
Scholars,	1,477
Contributions reported—	
For the episcopate and contingent funds, 71 parishes,	$2,496 28
For Missions—For foreign, domestic and diocesan, 58 parishes,	3,576 07
For other benevolent objects, extra-parochial, 34 parishes,	2,653 96
For parochial purposes, in 36 parishes,	6,667 06
Amount for all objects, except rectors' salaries, 74 parishes,	15,393 37

From thirteen parishes no statistical information has been received, and from many others the reports are so imperfect, that the above summary furnishes only an approximation to a correct view of the state of the Church in this diocese.

The number of clergy is one Bishop, and 63 Presbyters and Deacons; total 64.

WISCONSIN.—The President of the Nashotah Mission, in a recent letter to us, observes:

We have now seventeen young men here, eleven of whom are candidates for orders. We are expecting two more, (one a candidate) before winter sets in. We are very happy, and if the severe pressure does not diminish our resources, shall pass through the winter successfully. Aid from the alms and offerings of the faithful, would enable us to begin a substantial building in the Spring.

Married.

At Emmanuel church, on Wednesday evening, Oct. 8th, by the Rev. Alex. S. Leonard, the Rev. Jos. W. Mollwaine and Martha, daughter of Robert Townsend, Esq.

On the 8th inst., at the Church of the Holy Communion, by the Rev. Wm. A. Muhlenberg, D. D., D. Porter Lord to Mary Howland, daughter of Lewis Forman, of Staten Island.

CLERICAL CHANGES.

The Rev. William T. Smithett, having accepted an invitation to become Rector of Christ church, Boston, Mass., requests that, after the 25th of October inst., his letters may be addressed accordingly.

Died.

In this city on the 21st day of September, "in the communion of the Catholic Church," Cornelia, wife of Clermont Livingston of Clermont, and daughter of Harmon Livingston Esq., of Oak Hill.

In recording the death of this estimable lady, a few words illustrative of her character and virtues seem highly appropriate, not only as a tribute to the memory of the departed, but as an encouragement and incentive to the living. Death often cuts down the fairest flower, and destroys the brightest hopes. It pleases the Almighty sometimes to take from the world, in the very spring tide of usefulness, those whose example and walk adorn the Church of God, and give proof of the beauty of holiness, and the excellency of a spotless life. And never, it may be truly said, has Death cut down a fairer flower, or a brighter promise been taken from the Church on earth, than in the case of her whose loss we now deplore, and whose early departure has cast a gloom on many an aching heart. The voice of praise seems ever to fall coldly on the grave, and the view of human weakness, as displayed even in the best, exacts the cautious discrimination of truthful lips. Seldom is it in our power, unreservedly, to give the full tribute of admiration and respect, for often a shadow stands between and forbids those expressions which affection fain would give. But in the present instance no such cloud intervenes, no such restraint is demanded. The character of the departed, was as nearly faultless as humanity will allow. The earthly grace and loveliness which attracted every eye, the purity of heart and mind that threw a charm on all she said and did, the nobleness of spirit which was above the meanness of earth, were yet but the mere outward adornments of a soul, sanctified by the grace of God, and rendered meet for the inheritance of the saints. In the full flush of youth and beauty, at the height of worldly prosperity, surrounded by every earthly blessing that could make the world attractive, with all the pleasures of life at command, calmly and deliberately with full thought, meditation and prayer, she gave herself up to God. In the solemn ordinance of confirmation, she renewed her baptismal vows; and after a short interval, received in the Holy Sacrament of the Eucharist, the blessed symbols of her Redeemer's body and blood. Her Christian course was ever marked by consistent holiness of life. A devoted teacher in the Sunday School, a most liberal benefactress of the poor, full of tender sympathy for the distressed and the afflicted, she was a blessing to her family, the neighborhood, and the Church. Her character was one of singular loveliness. In her society one was constrained to feel that she was of a higher and holier nature than the world around. Apparently unconscious of her many gifts and graces, she possessed that sweet simplicity, which thought not of self, that winning gentleness, hat unaffected humility, that teachableness of a little child, which Christ has said is of "the Kingdom of Heaven." Full of kindly hospitality, ever seeking to throw the veil of charity over the faults of others, earnest in her love for the Church, and firm in the faith once delivered to the saints. A most devoted daughter, sister, wife, and mother, she fulfilled her every duty, and was a bright example of a renewed and christian life.—During her long and painful illness she was never heard to murmur, but uncomplainingly and with trusting hope resigned herself to God's will. Beautiful in life and holy in death, she has passed from a world of sorrow to the Paradise of God. The flower that bloomed on Earth, is transplanted to Heaven. She now sings with the glorified saints the song of the Redeemer.

Red Hook, September 1851.

Notices.

ST. LUKE'S HOSPITAL.

The Annual Session for Managers of this Institution will be held on Saturday next, the 18th inst., at 8 o'clock P. M., at the Schoolhouse of the Church of the Holy Communion.

Oct. 18, 1851.

ST. PETER'S CHURCH, CHELSEA.

Sunday next, (being the third Sunday in the month) this church will be open for Divine service and a sermon in the evening. The service will commence at half past 7 o'clock.

Oct. 16, 1851.

ST. MARY'S HALL,

Burlington,——New Jersey.

The Thirtieth Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the Bishop of the Diocese, or to the Rev. R. J. Germain, Principal.

Oct. 11—t Nov 15.

BURLINGTON COLLEGE.

The Eleventh Term of this Institution will open on the 1st of November, 1851. Early application is requested either to the Rt. Rev. Geo. W. Doane, the President, or to Rev. M. P. Stickney, Rector.

Oct. 11—t Nov 15.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square, Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Sept. 30, viz:

St Georges, Fredericksburgh, Va, for Or, 10; from a friend to the cause for missions in Ill, 50; Commun coll, Fort Laramie, Oregon route, 10; class in SS, St Mathews Jersey City, N J, 3; St Pauls, Concord, N H, 12 15; thro' J K Sass, R A in S C, St Michaels, Charleston, 17 77, Indians, 1, Jews, 1, Wis, 1; thro' J B Dow, R A in Mass, Marblehead, St Michaels, 7 40, Grace, Boston 18; thro' E Wilson, R A in Pa, Kittaming, St Pauls, 7 60, Freeport, Trinity, 8 40, Whitemarsh, St Thomas, 8 25, Lower Dublin, All Saints, 20,—44 25; "S," per Rev E A Nichols, 4 17; 2 ladies per mail, 2; Ct, Westville, St James, 5 50; Knoxville, Tenn, St Johns, 5; total, 192 24.

THOMAS N. STANFORD, Treas.,
New York, Oct 14, 1851. 137 Broadway

PROTESTANT-EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The Treasurer respectfully acknowledges the receipt of the following contributions, in aid of the Education Fund of the Diocese, being all that has been received since 30th Sept. last.

Christ, Duanesburgh, 3.

By the hands of C N S Rowland, Esq, Treasurer of the Convention, as follows: Emmanuel, Little Falls, 2; St Georges, Newburgh, 16 75; Ch of Holy Innocents, West Point, 4; St James, Hyde Park, 10; Trinity, Rensalaerville, 2 40; Christ, Pokeepsie, 24 57; Caroline, Setauket, 2 04; Trinity, Fairfield, 2; St Johns, Yonkers, 15; Christ, Hudson, 5; St Anns, Amsterdam, 2; Ch of the Intercession, N Y, 3; St Johns, Ogdensburgh, 10; St Pauls, Red Hook, 3; Zion, N Y, 13 06; Trinity, Athens, 1; St Peters, Lithgow, 1; St Thomas, Amenia, 1; St Marys, Beekman, 1; St Marks, Williamsburgh, 11 50; Trinity, Windham, 1; St Johns, Islip, 2; St Johns, Huntington, 1; St Pauls, Oakhill, 1; St Johns, Kingston, 2 50. 137 82.

Total amount, $140 82.

JAMES F. DE PEYSTER, Treas.
127 Front-st., corner of Maiden Lane.
New York, Oct. 13, 1851.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt of the following sums:

An unknown source, 37 50; Mrs S E Dimock, 37 50; both semi-annual payments for scholarships in Nashotah House.

Nash. Lakes, Delafield,
Wis, Oct 7, 1851.

AZEL D. COLE,
Pres. of Nash. House.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Oct. 1, the following contributions, viz.:

Holy Trinity, Brooklyn, N Y, addl, Af, 5; do, Benev Assoc, Af, 20; Christ, Fredericksburgh, Va, Chi, 19; Cavalla sch house, 11; Marcus Hook, St Martins, Af and Chi, 12 20; Trinity, New Haven, 53; St Johns, N Guilford, a member, 5; Charleston, S C, Rev W O F, ed, Chi, 25; Mo Miss Lec, 3 86; St Michaels, 19 75; Morlattin, St Salne'ls, 6; Mass, thro' J B Dow, Esq, 178 85; Rec'd by Sec'y and Gen Agt, 122; Rev J W C, 40; St Matthew, Bedford, ed W W Partridge, Chi, 25; St Stephens, Wilkesbarre, 18; St Thomas, Whitmarsh, 8 26; G T, for St Marks, Af, 20; Lower Dublin, All Saints, 10; Trinity, Columbus, Geo, 118; two ladies of Christ, Washington, D C, Af and Chi, 20; total, 739 91.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Oct 13, 1851. No. 86 William-st.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Rev Dr Whitehouse, of St Thomas ch, 20.

We shall need about one hundred and fifty dollars more to pay the rent of the house on the 1st of Nov., and we hope our friends will do what they can to enable us to do this promptly.

Donations in clothing, half-worn or otherwise, can always be put to good use, as we are constantly receiving at the home, unfortunate and destitute seamen. Only two weeks since, the keeper told me, there were 12 seamen, wishing to go to church, but they actually had not decent clothing, and one or two of them were even without shoes. Donations of this kind may be sent to the House, 107 Greenwich st.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 74 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Oct 13, 1851.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 9th Sept last.

Saml Hopkins, ann '51, 5; Capt C C Berry, ann '50, 5; Misses Kinsee [thro' Rev Dr Cutter] don, 20; col'n in boxes at Ch of our Saviour, for books, 24 85, for the Mission, 16 91; B J Hathaway, ann '50 & '51, 4; col'n from St Georges, Rev Dr Tyng, 102; Mrs Sarah H Nicoll, ann '50, 2; J H Swift, ann '51 & '52, 10; R Lewin, don, 5; Miss Walker, ann, 2; col'n at Calvary ch, Rev Dr Hawks, 214; Mrs G Irving, ann, 5; total 415 76.

E. M. DUNCAN, Treasurer,
New York, Oct 14, 1851. 114 Wall-st.

MUSIC.

NEW EDITION Of the Church Choir, Two Parts in One. Price reduced to $1.
Just published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

NEW AND ELEGANTLY ILLUSTRATED WORKS,
NEARLY READY FOR PUBLICATION,
BY
D. APPLETON & CO. 200 Broadway.

I.—CHRISTMAS WITH THE POETS.—A collection of Songs, Carols, and Descriptive Verses, relating to the Festival of Christmas, from the Anglo-Norman period to the present time. Exquisitely embellished with fifty tinted illustrations, by Birket Foster; and with Initial Letters and other Ornaments. One vol, royal octavo, bound in several beautiful styles.

II.—WOMEN OF EARLY CHRISTIANITY.—A series of very beautifully engraved illustrations of eminently pious Women of the earliest ages of Christianity, with descriptions by several American Clergymen. One volume, imperial 8vo., to match "Women of the Old Testament," "Our Saviour with Apostles," &c.

III.—A NEW ILLUSTRATED WORK ON THE EAST—By Dr. Wainwright. One volume, royal 8vo.

IV.—THE PATHWAYS AND ABIDING PLACES OF OUR LORD.—Illustrated in the Journal of a Tour through the land of Promise. Twenty engravings on steel. By the Rev. J. M. Wainwright, D. D. One volume, 4to. A new edition.

V.—OUR SAVIOUR WITH PROPHETS AND APOSTLES.—A series of eighteen highly finished steel engravings, with descriptions by various American Divines. Edited by the Rev, J. M. Wainwright, D. D. A new edition.

VI.—THE WOMEN OF THE BIBLE. A series of eighteen highly finished Steel engravings, wiith descriptions by various American Divines. Edited by the Rev. J. M. Wainwright, D. D. A new edition.

VII.—WOMEN OF THE OLD TESTAMENT. A series of eighteen exquisitely finished Engravings of Female Characters of the Old and New Testament. With descriptions by eminent American Clergy, Edited by W. B. Srague, D. D. A new edition.

VIII.—THE QUEENS OF ENGLAND. A series of Portraits of distinguished Female Sovereigns, drawn and engraved by the most eminent artists. With Biographical and Historical descriptions, from Agues Strickland. Imperial octavo; elegantly bound. A now edition.

IX.—LYRICS OF THE HEART, and other Poems. By Alaric A Watts. With 41 steel engravings.

X.—BEAUTIES OF THE COURT OF CHARLES II. A series of twenty-one finely engraved Portraits of Distinguished Females. With descriptions, by Mrs. Jamison, One volume, imperial 8vo.

WANTED, to take charge of a small school of boys, a gentleman who has had some experience as a teacher, and is qualified to give instruction in the classics, and the ordinary elementary branches.

For particulars, reference may be made to the Rev. Dr. Muhlenberg corner of 6th Avenue and 20th street; or to the Rev. Milo Mahan, Theological Seminary N. Y.

October 18.—2t.

TEACHER.

AN A. M. of a distinguished university, who has been engaged, for the last two years, as Tutor in an Eastern College of repute, desires a situation as Mathematical or Classical Instructor in a respectable college or other educational establishment. Will furnish unexceptionable references and testimonials as regards moral character, scholarship, and skill and success in teaching. Address "Tutor," at this office.

October 18,—1t$.

WANTED, an assistant Teacher, whose services will be required about four hours each day.

He must be a Churchman and a graduate:—if a candidate for orders, he will be preferred. To a person wishing to study a Profession, this opportunity will afford the means of acquiring it without expense, address, the "Rector of St. Mark's Hall, Orange, N. J." Oct 18-tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York City.

The Winter Session of this school will commence on the 1st Monday of November, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams R L Patterson, Esq. and Dr. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W, Condit, Esqrs, Newark; New York, the Rev. Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.

Oct. 11—4t REV. S. S. STOCKING, A. M. Rec.

WANTED, a Situation to teach the English Branches in a School, by a Lady who has taught several years in one of the first Seminaries at the South. The most satisfactory reference can be given if required. Address M. P., Post Office, Troy N. Y.

Oct. 11—4t$

WANTED, in a Church School, near Baltimore a gentleman about 25 years of age, who has been successful in governing boys, and is competent to give instruction in the ordinary branches of a liberal education. To a communicant of the Church, who possesses the above qualifications, and would devote a large portion of his time to instruction and supervision, ao advantageous situation could be offered.

One who can teach drawing preferred. Address M. A., Box 138, Baltimore, Md.

Oct. 11—4t$.

To Merchants.

THE ADVERTISER, a young man, twenty-one years of age, desirous of preparing for Holy Orders, in connection with his clerkly labors, wishes to obtain a situation, that will not require more than 8 hours of his time, daily.

He has, for more than six years past, been engaged in mercantile business, in this city,—the last four, as Assistant Bookkeeper. He is quick and correct at figures, understands the general routine of business, and is conversant with foreign measures and currencies.

Unexceptionable references given as to character and business capacity.

A note, addressed "Lee," Churchman Office, will be attended to promptly.

Oct. 4, 1851—tf

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railload.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct. 4, 1851.—tf

TEACHERS.

TWO YOUNG MEN, Of much experience in teaching, who will give satisfactory reference, one a graduate of Harvard and the other of Yale College, want situations as Tutors, either in private families in New York City or to travel abroad.

Address Horatius, Box 340, Cambridge, Mass.

Oct. 4, 1851—6t$

Selected Matter.

From the N. Y. Commercial Advertiser.

Sir John Franklin.

Surgeon Kane, of the American Arctic expedition, has addressed the following letter to the munificent patron of that enterprize, Mr. Henry Grinnell.

Rensselaer, near Philadelphia.
Tuesday, Oct. 6, 1851.

My Dear Sir:

You ask me whether I have changed the views I expressed to you when we parted in May of last year as to the fate and actual position of Sir John Franklin's party, and you remind me that I then thought the northward passage, by Wellington channel, as the one which they had most probably taken.

I have seen nothing since to change this opinion, but many things to confirm it. You know that Sir John's instructions gave him the alternative of this course, after making a decided effort to proceed to the southward and westward from the neighborhood of Cape Walker, and I need not renew to you the arguments that have demonstrated his purpose to avail himself of this discretion.

Now our own observation, as well as all the information which we have derived from other sources, makes it seem an almost unvarying fact, that the ice holds much longer in those parts of the Sound which are to the west and south of Wellington channel, than in the channel itself. I should think it quite safe to say that, under ordinary circumstances, the navigation, though obstructed and difficult, would be practicable some weeks earlier by the northern than by the western route. It seemed to me, too, very nearly demonstrable from ascertained facts that the earlier *leads* occur on the eastern side of Wellington channel. The currents from the pole toward the equator, are modified, of course, by the rotary movement of the earth, and our own experience during our long drift down the western shore of Baffin's Bay confirmed the representations of all the whalers we met, that in the first month of the season the greater masses of polar ice track their way along the western coasts, leaving the eastern comparatively free.

The position of Franklin's party in the Winter of 1845-6 has now been definitively ascertained. It was in the *cove*, between Cape Riley and the so-called Beechy Island, which is, in fact, a peninsula forming the south-eastern cape of Wellington channel. His encampment occupied the narrow strip of low land between Lancaster Sound and this channel, and commanded a full view of the ice-clad waters of both. We even discovered the unmistakable marks of sledges extending toward the north. These were, in one place, well defined on the shingle limestone, and, farther on, in the hardened snow of former years. There can be no doubt, then, either that Sir John did in fact proceed north from his first wintering ground, or that, at least, he made observations in that direction to a considerable, and we do not know how great a distance.

So much for deduction from the immediate results of your expedition, jointly with the British exploring parties;—I say *jointly*, for you are aware that all moved together, and that the discoveries at and near Cape Riley were made at the same time by gentlemen of both nations.

Whether Sir J. Franklin had penetrated to the southward and westward *before* making harbor at this point is a question of minor importance. We know that he wintered near the great channel, and from what all the world knows of the character of Sir John, it is not in the slightest degree probable that he would rest at *Beechy* after the ice had opened along the eastern shores of Wellington inlet, in the mere hope of being able to penetrate to south and west at some later period. If the ice did become detached, he would avail himself of the *earliest leads*, even if he was resolved to return on his track when the season should be more advanced, in order to then push his way toward Cape Walker. He certainly did leave his quarters early in 1846, and there are some marks which might support the idea that he did so *somewhat hastily*, as if availing himself of an unexpected pathway. If there are no traces of him in the direction of Cape Walker, as there are none of later date than 1845-6 in the neighborhood of Beechey, the inference seems to be irresistible *that he passed northward by Wellington channel, and that he did not return.*

He might be able to do so without having encountered any fatal accident. We were ourselves, as you know, caught nearly opposite poor Franklin's first sojourn, and borne *northward* in the ice for 15 days, directly against the theoretical currents, and with great rapidity. We saw at this time high and domelike ranges of land tending North Westwardly ahead of us, in the latitude of 76 degrees, at least, and probably much farther. The axis of polar drift must then be more or less from the north west, and must have its seats of greatest ice accumulation along the northern coast of what we call Cornwallis's Island. Into the region north and west of this, which for aught we know may be open always, and which must be open sometimes, *as we know*, a continuance of our drift for a few days longer would have carried the American squadron; and it is not difficult to imagine that Sir John, if caught in the ice of Wellington channel, may have been impelled by a like cause in the same direction; as certainly if he was not so caught he would follow the open water. I should say that he is now to be sought for north and west of Cornwallis's Island.

As to the chance of the destruction of his party by the casualties of ice, the return of our party after something more than the usual share of them is the only *fact* that I can add to what we knew when we set out. The hazards from cold and privation of food may be almost looked upon as subordinate. The snow-hut, the fire and light from the moss-lamp fed with blubber, the seal, the narwhal, the white whale, and occasionally abundant stores of migratory birds, would sustain vigorous life.

The scurvy, the worst visitation of explorers deprived of permanent quarters, is more rare in the depths of a polar Winter than in the milder weather of the moist Summer; and our two little vessels encountered both seasons without losing a man.

My impressions are, I think, sufficiently definite as to the manner in which an expedition should proceed in reference to its great object, but I will not inflict on you a longer letter upon topics which it has not been within my official sphere to consider, and on which my friends, the officers with whom I have associated, are better qualified to decide than myself.

I am, dear sir,
Very truly, yours,
E. K. Kane,
P. A. Surgeon U. S. Navy.

Henry Grinnell, Esq., New York.

From the Spirit of Missions.

REPORT
Of the Right Rev'd Jackson Kemper, D. D., Missionary Bishop in the Northwest.

Delafield, *Wisconsin*, 1st *June*, 1850.

To the Board of Missions:

Dear Brethren—The present report includes the period from 1st October last to 1st June of this year. Having to the extent of my ability performed the duties incumbent upon me at the General Convention, I passed through Wisconsin—spending one Sunday at Waukesha—and devoted Sunday, 3d November, to Dubuque, in Iowa. Here I was happy to welcome a Missionary, the Rev. R. D. Brooke, who had just arrived from Virginia.

The next morning I took the stage, and at 3 o'clock, P. M., stopped at Bridgeport, a little village on the Maquoketa. This has been for some years the residence of Mr. Daniel Whitmore, whom I formerly knew as a zealous member of the Church in Indiana. Here I officiated twice, and baptized two children.

6th November, I preached at Muscatine, and confirmed one person. The Rev. John B. Colhoun, M. D., had just arrived from Galena, with the intention of devoting himself to this important Station.

The next day, at Iowa City, the capital of the State, I found a few Episcopalians, and officiated at night. A Missionary ought to be stationed here.

Two or three days were spent very pleasantly at Cedar Rapids, a new place of much promise. Here the Rev. James Keeler officiates, and is greatly encouraged. The congregation worship in a commodious room, neatly prepared for Divine service, in the third story of a large building. A lot has been secured, and efforts are to be made at an early day to erect a Church. The evening I arrived, I preached; and on the following day, 10th November, after two full services and the Holy Communion, of which five participated, we rode to Marion, where I again preached to a large congregation, among whom were a few persons who desire the services of the Church.

The Rev. Mr. Louderback had joined me as I passed through Davenport, and accompanied me to Iowa City. The morning I set out for Cedar Rapids he returned home to spend Sunday in his own Parish, and kindly rejoined me at Iowa City, to which I returned, on Monday, 12th November. Here I again officiated. We had two services and the Eucharist. Among the few who participated of this Sacrament of our Lord's appointment, were the members of a family who, after enjoying all the privileges of the Sanctuary at Worthington, in Ohio, had been deprived of them for many years. This was the first time they had been enabled to commemorate their Saviour's love since their removal to this new country. The scene was affecting and edifying; and such scenes, not unfrequently witnessed, afford the richest reward to the pioneer Missionary, and more than compensate him for all his toils and mortifications.

At Washington, and its neighborhood, we found some warm-hearted Churchmen. Though a small, it is an interesting field, deserving the attention of the Church. There were three services—two adults and six children were baptized—and the Lord's Supper was administered to six members of the Household of Faith.

On Sunday, 17th November, we had three services and the Holy Communion at Fairfield, a large village near the Des Moines. The place is worthy of attention, and should be supplied with a Missionary. Seven persons participated of the Eucharist.

It was exceedingly gratifying to find the Rev. O. Hackett laboring faithfully and acceptably at Keokuk, a place which is rapidly growing into importance. Large congregations were not to be expected in so busy a town on a week day; yet a goodly number of persons attended. There were about sixteen communicants at the Lord's Table; seven individuals renewed their baptismal vows in the solemn ordinance of laying on of hands, and, at the request of the Missionary, four infants were baptized. The Rev. Mr. Louderback preached in the morning, and I at night.

On 20th we had a service at Fort Madison, and two at Burlington, on the 21st November.

Sunday, 24th, was devoted to Davenport. On that day I preached three times, and confirmed six persons.

Returning from Iowa, I visited Mineral Point, where, on 1st December, six candidates were brought to be confirmed. Here I preached twice, and found the Parish in a peaceful and growing state.

Mr. John A. Bowman was admitted by me to Deacons' orders, at St. John's Church, Milwaukie, on the Third Sunday in Advent. On the same occasion one person was confirmed.

The following Sunday was given to Waterville, a village about five miles from my residence, near to which several Episcopal families reside.

On the last Sunday in the year I was at Kenosha, where there were five candidates for confirmation. Here I preached three times.

Since the beginning of this year I have visited in Wisconsin, Lisbon, and an Irish Settlement in its neighbourhood, Watertown, Beaver Dam, Fox Lake, Green Lake, Ripon, Dartford, Strongville, Marquette, Fort Winnebago, Adams, Kingston, Fond du Lac, Rosendale, Oshkosh, Neenah, Menasha, Green Bay, Duck Creek, De Pere, Plymouth, Sheboygan, Oconomowoc, Elkhorn, Beloit, Janesville, Whitewater, Nashotah, Bloom Prairie, St. Paul's in Milwaukee, St. John's in Milwaukee, St. James' in Milwaukee, Manitowoc, Port Washington, Delavan, Madison, Prairie du Soc, Potosi, Mineral Point, and St. Sylvanus's Parish. The confirmations during the same period have been as follows:—At Watertown 1; at Ripon 1; at Dartford 2; at Oshkosh 3; at Duck Creek 6; at Green Bay 1; at Beloit 1; at Janesville 2; at Bloom Prairie 1; at Delavan 1; at Madison 3; at St. Sylvanus' Parish 12; and at Nashotah 1.

Lisbon, Ripon, Dartford, Strongville, Marquette, Fond du Lac, Oshkosh, Duck Creek, Green Bay, Sheboygan, Oconomowoc, Beloit, Janesville, Watertown, Nashotah, the three Parishes in Milwaukee, Delavan, Madison, and St. Sylvanus' Parish, are statedly supplied with the ministrations of the Gospel. Most of the other places, and particularly Fox Lake, Green Lake, Fort Winnebago, Adams, Rosendale, Plymouth, Elkhorn, Whitewater, Bloom Prairie, Manitowoc, and Mineral Point, deserve the earliest attention. There is reason to believe that Manitowoc and Mineral Point will soon be supplied.

During the Session of the General Convention, the Rev. William H. Woodward was transferred from Michigan to Wisconsin. He is endeavoring, and, I think, with every prospect of success, to revive the Parish at Madison. The Rev. F. W. Hatch, was transferred on 7th December from Wisconsin to Missouri. On the 16th of the same month there was transferred from Tennessee to Wisconsin the Rev. J. P. T. Ingraham, who has charge of the three new places, Dartford, Strongville, and Ripon, where he is laboring with much faithfulness. The Rev. John B. Colhoun, M. D., came from the Diocese of Bishop Chase. On 11th January, the Rev. Samuel G. Callahan, who has been teaching during the past winter at Dartford, presented his transfer from Maryland; and the Rev. R. D. Brooke was transferred from Virginia to Iowa on 4th January, and is now the successful and esteemed Missionary at Dubuque.

On 16th February, at Beloit, I admitted Mr. Leonard Ravella Humphrey to Deacons' orders. The candidate was presented by his venerable father, who, with the Rev. Messrs. Ruger and Millett, had united with me in his examination.

I again visited Iowa, and on 6th April, at Keokuk, ordained the Rev. Otis Hackett to the priesthood. The Rev. Mr. Giddinge, of Illinois, and the Rev. Mr. Louderback, assisted in the services, and laid on hands with me. At the same time I confirmed three persons.

Several days were given to Dubuque; and St. John's Church, in that flourishing city, was consecrated on Sunday, 13th April. The Rev. Messas. Louderback and Brooke were present, and assisting. The edifice is well built, and is large enough to accommodate the congregation for many years. The Parish deserve much credit for their untiring efforts.

Returning home, I devoted the greater part of Passion Week, besides Easter Sunday, to Mineral Point.

During the period embraced by this report, twenty persons have been confirmed in Iowa; the first ordination has been held within that part of my jurisdiction, and the first Church consecrated. Besides other baptisms, I report eight infants and two adults, which will not be embraced in the statistics of any of the Missionaries.—Active Clergymen could, with the blessing of our Divine Master, build up the Church at Burlington, now vacant by the resignation of the Rev. John Batchelder, at Fort Madison, Iowa City, Fairfield, Washington, &c. I have already mentioned that Muscatine and Dubuque are supplied. The Rev. John Batchelder has been officiating as Missionary in Des Moines County since last April.

In Wisconsin I have confirmed forty-seven persons. Of the baptisms performed by me, all will be reported in the Journal of the Diocesan Convention, except the baptism of four infants. At almost every station within the whole of my Mission, whether vacant or not, I have administered the Holy Communion. The ordination of two Deacons has been already mentioned. Since they entered the Ministry, one of them, the Rev. L. R. Humphrey, has officiated in various parts of Rock County; while the other, the Rev. John A. Bowman, confined his ministrations, until lately, to Whitewater. The Rev. George R. Bartlett has removed from Green Lake to Marquette, a new village on Fox River. The neat, little, and consecrated Church at Green Lake, is yet unsupplied, although it is statedly open, I believe, every Lord's day for lay reading. The Rev. James De Pui removed from Mineral Point to Racine. Soon after his settlement at that important Parish he received an appointment as Chaplain in the army, and is now on his way with his family to Fort Kearny. In consequence of these movements, the Churches at Mineral Point and Racine have been vacant a considerable portion of time. The Rev. Solon W. Manney is now Rector of the Church of St. James, a Parish lately organized in the City of Milwaukee. At the request of the congregation of Oneidas at Duck Creek, a burying-ground, properly enclosed, was consecrated immediately after the morning service of 25th January. There are twelve candidates for the Ministry in this Diocese, namely—John O. Barton, John E. Battin, Albert Bingham, George P. Schetky, Edward Goodnough, William F. G. Chadwick, Ebenezer S. Peake, Lewis A. Kemper, Hugh M. Thompson, S. Farmar Jarvis, Henry C. Shaw, and Thomas Green.

At the request of the Clergy of Minnesota, I have postponed my visit to that territory until July. Efforts are now in progress for the erection and finishing of Churches at St. Paul's, St. Anthony's, aud Stillwater.

There are now two Clergymen connected with my jurisdiction as Missionary Bishop, who are stationed as Chaplains on the route to California and Oregon.

Let me close this report with the expression of an earnest hope, that the faithful in Jesus Christ, who reside in Dioceses long since organized, will not become weary in consequence of the frequent applications which are made to them—generally by humble and self-sacrificing Missionaries—to aid in accomplishing an object to which they are devoting their best energies, and in which the glory of the Redeemer and the welfare of immortal souls are intimately connected. I discourage such applications whenever I consistently can—But when I find that all professing Christians around me, and especially the Congregationalists and Romanists, are aided by thousands and tens of thousands from abroad, I cannot but bid God-speed to those excellent men who are willing for Christ's sake—for the comfort and edification of their feeble flocks in the wilderness—to go from place to place, and often from door to door; and I pray that they may always be received with kindness, and listened to with attention, even when they cannot be assisted. The blessings and prayers of such men will be heard and answered by the great Head of the Church.

Respectfully submitted,
JACKSON KEMPER.

MOUNT ALBAN INSTITUTE.

THIS INSTITUTION Is very pleasantly situated on the Georgetown Heights; the prospect from it embracing the city of Washington, the Potomac for some miles, and the town of Alexandria. It is designed to a limited number of boys the benefit of a good, practical, christian education. It seeks to combine the advantages of thorough academical instruction with the proper discipline of a christian home.

The next regular session will begin November 1. Parents who for any cause desire an earlier admission may confer with the Rector.

Applications for admission of pupils, or for further information, may be addressed to Rev. Anthony Ten Broeck, Georgetown, D. C.
Oct. 4, 1851—4t

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.

Post Office, Newburgh. Sept 13-2m

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL & PRICE, Publishers,
121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.
Sept. 6—tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58

Total for the month, 127
Whole number of policies issued by the Company, 7530
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

JUST PUBLISHED.

ANGELOLOGY.—Remarks and Reflections touching the agency and ministration of Holy Angels, with reference to their History, Rank, Titles, Attributes, Characteristics, Residence, Society, Employment, and Pursuits. By George Clayton, Jr., 1 neat vol, 12mo., with 13 engravings, $1 25.

Published and for sale by HENRY KERNOT,
Sept 24—4t 633 Broadway.

State of New York, Secretary's Office,
Albany, August 27, 1851.

TO the SHERIFF of the CITY and COUNTY of New YORK: Sir: Notice is hereby given that at the General Election, to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Samuel A. Foot.

A Secretary of State, in the place of Christopher Morgan.

A Comptroller, in the place of Philo C. Fuller.

A State Treasurer, in the place of Alvah Hunt.

An Attorney General, in the place of Levi S. Chatfield.

A State Engineer and Surveyor, in the place of Hezekiah C. Seymour.

A Canal Commisioner, in the place of Charles Cook.

An Inspector of State Prisons, in the place of Alexander H. Wells.

All whose terms of service will expire on the last day of December next.

Also, a Justice of the Supreme Court, for the First Judicial District, in the place of James G. King, whose term of service will expire on the last day of December next.

Also, a Senator for the IIId, IVth, Vth, and VIth Senate Districts, in the place of Richard S. Williams, Clarkson Crolius, James W. Beekman, and Edwin D. Morgan, whose terms of service will expire on the last day of December next.

County officers to be elected for said county:

Sixteen Members of Assembly.

A Register, in the place of Cornelius V. Anderson.

A Recorder, in the place of Frederick A. Tallmadge.

Two Judges of the Superior Court, in the place of Thos. J. Oakley and John L. Mason.

A Judge of the Court of Common Pleas, in the place of Daniel P. Ingraham.

A Surrogate, in the place of Alexander W. Bradford.

A Commissioner of Streets and Lamps, in the place of Jacob L. Dodge.

Two Governors of the Alms-House, in the place of Simeon Draper and Francis R. Tillou.

All whose terms of service will expire on the last day of December next.

Also, there is to be elected a Justice for each of the six Judicial Districts, into which the City of New York is districted, pursuant to Chapter 514, Laws of 1851.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

Sheriff's Office, August 28, 1851.—I hereby certify that the above is a correct copy of the notice of the General Election, to be held on the Tuesday succeeding the first Monday of November next, received this day, from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

Sep27—6t

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or hire.

For further particulars. enquire at the Manufactory.

New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1,(Scripture Catechism)	"	1 25
Catechism No. 2,(Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers -	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
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Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
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Questions on the Book of Commmon Prayer	"	2 00
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The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child; but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to brnig back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. BILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B —Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired:

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.
tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. Ae respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

HOBART HALL ACADEMY.

HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.

A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.

Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.

REV. J. W. BRADIN, President.
W. W. DeAngelis, Sec'y.

References:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D. D., New York.

Aug. 23. 3m

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combiue great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary. those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church.

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Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.